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THE
CONSTITUTION AND GOVERNMENT

OF THE

Presbyterian Church in Ireland,

WITH A

DIRECTORY

FOR THE ADMINISTRATION OF ORDINANCES.

Published by the Authority of the General Assembly.

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THE
CONSTITUTION AND GOVERNMENT

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DIRECTORY FOR THE ADMINISTRATION OF ORDINANCES.

CHAPTER I.

THE CHURCH.

SECTION I.—THE CHURCH CATHOLIC.

1. The Church of Christ may be regarded as the Church invisible, or the Church visible.

2. The invisible Church, which is catholic or universal, consists of the whole number of the elect who have been, are, or shall be gathered into one under Christ the Head.*

3. The visible Church which, under the Gospel, is catholic or universal (not confined to one nation as before, under the law), consists of all persons throughout the world who profess to believe in the Lord Jesus Christ for salvation, and to live obedient to the precepts of His Word, together with their children.†

* Eph. v. 25-27—Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Heb. xii. 23—To the general assembly and church of the firstborn, which are written in heaven.

Col. i. 18, 24—And he is the head of the body, the church...for his body's sake, which is the church.

Eph. i. 22, 23—And gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. (See also John xi. 52.)

† Acts vii. 38—This is he that was in the church in the wilderness.

Dan. vii. 13, 14—I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Col. i. 1, 2, compared with Col. iii. 20—Paul, an apostle of Jesus Christ

4. The catholic or universal Church visible includes many particular Churches.

5. A particular visible Church consists of a number of persons (with their children) who profess faith in Christ and obedience to Him, and are associated for the administration and observance of ordinances according to the Scriptures; or of a number of congregations under a common government.*

SECTION II.—HEAD OF THE CHURCH.

6. The Lord Jesus Christ is the sole King and Head of the Church, and He has appointed therein a government to be administered by officers, such government being distinct from civil magistracy. The Kingdom of Christ is not of this world; its laws are founded upon His authority, they are specially directed to the conscience, and their sanctions are spiritual. †

by the will of God, and Timotheus our brother, to the saints and faithful brethren in Christ which are at Colosse Children, obey your parents in all things; for this is well pleasing unto the Lord.

Gen. xvii. 7—I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Acts ii. 39—For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

1 Cor. vii. 14—For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

Matt. xiii. 47—Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind.

Matt. xiii. 41—The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.

* Acts xv. 41—And he went through Syria and Cilicia, confirming the churches.

1 Cor. xvi. 19—The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

Gal. i. 22—And was unknown by face unto the churches of Judæa which were in Christ.

Acts viii. 1—And at that time there was a great persecution against the church which was at Jerusalem.

Acts ix. 31—Then had the churches [correct reading “church”] rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

† Col. i. 18—And he is the head of the body, the church.

Eph. i. 22, 23—And hath put all things under his feet, and gave him

SECTION III.—OFFICERS IN THE CHURCH.

7. Officers in the Church are divided into two classes, extraordinary and ordinary.

8. At the head of the extraordinary officers stood the Apostles, who—having seen the Lord and having been appointed to be witnesses of His resurrection, and having been endowed with power to work miracles and impart spiritual gifts, and to declare infallibly the doctrine, worship, and polity of the Church—have, as Apostles, no successors.*

to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.

Eph. v. 23—For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

Eph. iv. 15, 16—But speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Psalms ii. 6—Yet have I set my king upon my holy hill of Zion.

John xviii. 36—Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Matt. xxviii. 18-20—And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

Heb. xiii. 17—Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account.

1 Peter v. 1, 2—The elders which are among you I exhort, who am also an elder. . . . Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.

* Eph. iv. 11-13—And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Eph. iii. 5—Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit. (See also 1 Cor. xii. 28-31.)

2 Cor. xii. 12—Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

Acts viii. 17, 18—Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money.

Acts i. 21, 22—Wherefore of these men which have companied with us

9. Ordinary officers in the Church of Christ, according to the New Testament, are Presbyters (Elders) or Bishops, and Deacons. That bishop and presbyter (elder) were in the apostolic Church but different titles for the same officer is plain from Acts xx. 17, compared with Acts xx. 28, where we find Paul charging the presbyters or elders of the Church of Ephesus to take heed to the flock over the which the Holy Ghost had made them *overseers* or *bishops*. Paul, in Titus i. 5-7, also directs that those appointed to the office of *elder* should be of blameless character, because "a bishop must be blameless." Peter exhorts *elders* (1 Peter v. 1, 2)—"Feed the flock of God which is among you, taking the oversight thereof"—that is, exercising the office of *bishop* in the Church. The presbyter (elder) or bishop receives in Scripture different titles expressive of the various duties incumbent on him. As he has oversight of the flock, he is termed *bishop* or *overseer*; as he is required to be grave and prudent in guiding and governing the Church, he is termed *presbyter* or *elder*. These different titles, and others, are in Scripture applied to the same officers, without marking any superiority or difference of rank. All elders were apostolic bishops, and held their commission from Christ. In each apostolic Church there was a plurality of elders. All elders ruled, and some of them also laboured in the word and doctrine. Hence the titles Teaching Elder and Ruling Elder.*

all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

1 Cor. ix. 1—Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

* Phil. i. 1—Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

1 Tim. iii. 2, 8—A bishop then must be blameless.... Likewise must the deacons be grave.

Acts xx. 17, 18, 28—And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers [bishops], to feed the church of God, which he hath purchased with his own blood.

Titus i. 5-7—For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre.

1 Peter v. 1, 2—The elders which are among you I exhort, who am also an elder.... Feed the flock of God which is among you, taking the oversight [bishopric] thereof.

10. The Teaching Elder, in addition to the oversight of the Church, which he exercises in conjunction with the Ruling Elders, labours in the word and doctrine, and is set for the defence of the Gospel. As he is sent to preach the Gospel and to instruct the people, he is called *preacher* and *teacher*; and as the servant of his Divine Master, and of the people for his Master's sake, he is called *minister*.*

11. The Ruling Elder is appointed to watch for souls and to exercise government and discipline in conjunction with the Teaching Elder: Heb. xiii. 17—"Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account;" 1 Tim. v. 17—"Let the elders

Acts xiv. 23—And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

1 Tim. v. 17—Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

* 1 Tim. v. 17—Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

Phil. i. 17—I am set for the defence of the gospel.

Rom. x. 14, 15—How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

1 Cor. ix. 14—Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

1 Cor. xii. 28, 29—And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles?

Eph. iv. 11—And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

1 Tim. ii. 7—Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

2 Tim. i. 11—Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

2 Tim. iv. 2—Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine.

Eph. vi. 21—But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things.

Col. i. 7, 24, 25—As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ . . . for his body's sake, which is the church: whereof I am made a minister.

2 Cor. iv. 5—For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." In Rom. xii. 7, 8, he who is appointed to teach is exhorted to wait on teaching: he that ruleth is exhorted to rule with diligence.*

12. Deacons are distinct officers in the Church, appointed to care for the poor and to manage the temporal affairs of the congregation.†

SECTION IV.—POWER OF THE TEACHING AND RULING ELDERS OF THE CHURCH IN THINGS SPIRITUAL.

13. Teachers in the Church, in reliance upon the promised aid of the Holy Spirit, are to search the Scriptures in order to ascertain the mind of the Spirit speaking therein; to declare the whole counsel of God; to produce the authority of Scripture for what they teach; and to administer those rites, and those only, which are prescribed in the Word, or which are sanctioned therein for the Church by Christ's example, or by apostolic practice.‡

* Acts xi. 29, 30—Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Acts xv. 6—And the apostles and elders came together for to consider of this matter.

Acts xvi. 4—And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

James v. 14, 15—Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

† Phil. i. 1—Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

Acts vi. 2, 3—Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

1 Tim. iii. 8-13—Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

‡ Isa. viii. 20—To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

14. The teachers and rulers of the Church, both in teaching and ruling, are bound to have respect to the laws which Christ has given in His Word for the preservation of order and purity in His Church. They are empowered, and it is their duty, to receive into the communion of the Church those who make a credible profession of faith in Christ; to “reprove, rebuke, exhort;” to exclude the unworthy from the communion of the Church; and to restore the penitent in the spirit of meekness. In the discharge of these various duties they are entitled to receive the assistance of the other members of the Church.*

Hag. i. 13—Then spake Haggai, the Lord’s messenger, in the Lord’s message unto the people.

Acts xvii. 11—These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

1 Tim. iv. 13, 15, 16—Till I come, give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them.

Titus i. 9—Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

Titus ii. 1—But speak thou the things which become sound doctrine.

2 John 10—If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

John xiii. 15—For I have given you an example, that ye should do as I have done to you.

1 Peter ii. 21—Christ also suffered for us, leaving us an example, that ye should follow his steps.

Acts ii. 42—And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.

1 Cor. xi. 1, 2—Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

Phil. iv. 9—Those things, which ye have both learned, and received, and heard, and seen in me, do.

2 Tim. iii. 14—But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.

Heb. xiii. 7—Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow.

* Acts xx. 26, 27—Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.

Acts ii. 41—Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

1 Thess. v. 14—Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

2 Tim. iv. 2—Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.

15. The Word of God directs Christians to know those who labour among them and are over them in the Lord, to esteem them very highly in love for their work's sake, and to obey them that have the rule over them. But teachers and rulers are not thereby warranted on their own authority to publish any doctrine, or enjoin any practice, or prescribe any ceremony; nor is submission to them obligatory, except in so far as their doctrines and decisions are consistent with the Word of God.*

SECTION V.—RIGHT OF PRIVATE JUDGMENT.

16. It is the privilege, right, and duty of every man to examine the Scriptures for himself, and he is bound to submit to their authority. The Jews were exhorted by the Saviour to "search the Scriptures" (John v. 39), and the Bereans were commended "in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things

Titus iii. 10—A man that is an heretic, after the first and second admonition, reject.

2 Thess. iii. 6, 14, 15—Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. . . . And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother.

1 Cor. v. 11—But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

Matt. xviii. 17—And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

Gal. vi. 1—Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

* 1 Thess. v. 12, 13—And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake.

Heb. xiii. 17—Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

Gal. vi. 6—Let him that is taught in the word communicate unto him that teacheth in all good things.

1 Tim. v. 17—Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

1 Peter v. 3—Neither as being lords over God's heritage, but being ensamples to the flock.

were so" (Acts xvii. 11). Christians are exhorted—"Prove all things; hold fast that which is good" (1 Thess. v. 21): and Paul says to the Corinthians—"I speak as to wise men; judge ye what I say" (1 Cor. x. 15). Every Christian in studying the Scriptures should devoutly seek the light and guidance of the Holy Spirit to lead him into all truth. It is his duty to attend regularly on the public preaching of the Word and other religious ordinances, and to avail himself, as he may have opportunity, of the society of experienced Christians, and of such writings as explain and illustrate the Word of God. Thus the Christian in exercising the inalienable right of private judgment is not to set his reason above Scripture, or refuse light from any quarter: he is to use his reason to ascertain the divine will revealed in Scripture, and to refuse to subject conscience to any authority but that of the Word of God. Having ascertained what the will of God is upon any subject, it is his bounden duty to believe and obey. As it is expressed in the Confession of Faith (Chap. xx. Sect. ii), "God alone is Lord of the conscience; and has left it free from the doctrines and commandments of men which are in anything contrary to His Word, or beside it, in matters of faith or worship."*

* 2 Tim. iii. 15—And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Col. iii. 16—Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Luke xxiv. 45—Then opened he their understanding, that they might understand the scriptures.

John xvi. 13—Howbeit when he, the Spirit of truth, is come, he will guide you into all truth.

1 Cor. ii. 14—But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Eph. i. 17, 18—That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened.

Heb. x. 25—Not forsaking the assembling of ourselves together, as the manner of some is.

Psalms xxvi. 8—Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.

Psalms cxxii. 1—I was glad when they said unto me, Let us go into the house of the LORD.

Mal. iii. 16—Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it.

Isa. viii. 20—To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

SECTION VI.—RIGHT OF CHURCH MEMBERS TO CHOOSE THEIR OFFICERS.

17. There are recorded in the New Testament two instances of the election at Jerusalem of Church officers; one in Acts i. 12-26, the other in Acts vi. 1-6. From these it is plain that the right of election to office in the apostolic Church belonged to the Church members. In the former instance, the election of Matthias to the apostleship was evidently the act, not of the apostles, but of all the brethren assembled to the number of about one hundred and twenty. In the second instance, namely, the election of the seven deacons, the apostles, though possessed of the gift of discerning spirits and invested with the highest authority in the Church, did not take upon them to make the choice; but directed the multitude of the disciples to look out among themselves, for the office of deacon, seven men of honest report and full of the Holy Ghost. The practice of the primitive Church, under the direction and sanction of the apostles, is the model for the Church in all ages. It is, therefore, the inalienable right of the members of the Church freely to elect their own officers, while it belongs to those already in office to ordain proper persons when thus chosen.*

CHAPTER II.

THE RULE OF FAITH.

18. The Scriptures of the Old and New Testaments are the only infallible rule of faith and practice.

19. Inasmuch as heresy and false doctrine have arisen in every age, the Presbyterian Church in Ireland, as a witness for Christ, sets forth in formularies what she understands the Word of God to teach on certain important points of doctrine, worship, and government. These formularies are a testimony for truth and

* Acts vi. 3, 6—Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. . . . Whom they set before the apostles: and when they had prayed, they laid their hands on them.

1 Tim. iv. 14—Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

against error, and serve as an outward bond of union among the members of the Church.*

20. The formularies of this Church are the Confession of Faith, and the Larger and Shorter Catechisms, agreed upon by the Assembly of Divines at Westminster. The Confession is received as approved by the Church of Scotland in her Act of 1647,† and with this declaration—That, in the judgment of this Church, subscription to the Confession does not imply the belief that the civil magistrate has any right to require, or enforce by civil penalties, adherence to ecclesiastical formularies, or conformity in religious worship.

CHAPTER III.

THE JUDICATORIES OR COURTS OF THE PRESBYTERIAN CHURCH.

SECTION I.—JUDICATORIES AND THEIR CONSTITUTION.

21. The government of this Church is vested in Sessions, Presbyteries, Synods, and a General Assembly. These are the Courts or Judicatories of the Church.

* 2 Peter ii. 1, 2—But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

Acts xx. 29, 30—For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

1 Cor. xi. 19—For there must be also heresies among you, that they which are approved may be made manifest among you.

1 Tim. iv. 1—Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.

Isa. xliii. 10—Ye are my witnesses, saith the Lord.

1 Tim. vi. 13, 14—I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.

Gal. i. 8, 9—But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

2 Tim. i. 13—Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

Titus i. 9—Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

† See copy of the Act printed in Appendix I, pp. 176, 177.

22. The Session consists of the minister or ministers, and the ruling elders, of a congregation.

23. The Presbytery consists of the ministers of a defined district, and a ruling elder from the Session of each congregation in that district.

24. The Synod consists of the ministers of the Presbyteries in a defined district, and a ruling elder from the Session of each congregation.

25. The General Assembly (also called The Assembly) consists of the ministers of the various Synods of the Church, a ruling elder from the Session of each congregation, and such ruling elders as the General Assembly has constituted members. (Cf. Paragraphs 27 and 442: 1.)

26. The ministers who are members of Presbyteries, Synods, and the General Assembly, are ministers and assistant ministers of congregations under their jurisdiction; Assembly's professors who are ministers; ordained missionaries, secretaries of missions, and chaplains, in the service of the Church or retired from active duty with the consent of the Assembly; and such other ministers as the Assembly has constituted members. (Cf. Paragraphs 27 and 442: 1.)

27. The Convener of the Assembly's Sustentation Fund Committee, if a minister or ruling elder of the Church, is *ex-officio* a member of the General Assembly.

SECTION II.—POWERS OF JUDICATORIES, AND THEIR RELATIONS TO ONE ANOTHER.

28. Each congregation and each member of a congregation, in all matters of doctrine, discipline, worship, and order, is under the immediate jurisdiction of the Session of the congregation; each Session, in these matters, is under the immediate jurisdiction of the Presbytery with which the congregation is connected; each Presbytery is similarly under the immediate jurisdiction of the Synod of which it constitutes a part; and each Synod is similarly under the jurisdiction of the General Assembly. Every inferior judicatory is bound to yield submission in the Lord to a judicatory immediately or remotely superior to it.

29. A superior judicatory may direct any judicatory which is either immediately or remotely subordinate to it to investigate a case properly falling within the jurisdiction of such subordinate judicatory; it may remove a case from

before such judicatory, and may itself, or by a commission, investigate and adjudicate upon it, as the inferior court could have done (provided that in a case of discipline there shall not be final adjudication by the highest court or by a commission thereof, unless the case has come up by way of appeal); and it may call for and amend the records of any such judicatory, pass upon it such sentence, and give to it such directions, as it deems right.

30. A superior court may appoint a commission to investigate and report in a case which properly comes under the jurisdiction of a subordinate judicatory, or to investigate and adjudicate with the powers of the superior court in such case; or it may appoint one or more of its ministers, or of the ruling-elders within its jurisdiction, to sit and act in any such judicatory as assessor or assessors in a case, and the person or persons so appointed shall, with regard to that case, be a member or members of the court to which he or they have been appointed assessor or assessors, and the superior court may give such court with assessors the powers of a commission to investigate or to adjudicate in its room: provided that in a case of discipline there shall not be final adjudication by the highest court or by a commission thereof, unless the case has come up by way of appeal.

31. A superior court may confirm, alter, or reverse any deliverance of a court immediately or remotely under its jurisdiction; may declare that any sentence of such court shall stand, or be changed, or be null and void; and may order that any addition shall be made to the record of the proceedings of such court, or that the whole or any part of the record or documents in a case before it shall be changed or deleted.

32. Before pronouncing judgment with respect to a deliverance or sentence of a court under its jurisdiction, or giving direction with regard to any of the minutes of proceedings or documents of such a court, the superior court shall have before it the inferior court or its representatives, and its records or authenticated copies thereof.

33. No deletion or change shall be made in the minutes of any inferior court, after their confirmation by the court, without the leave or order of a judicatory which is superior to it.

34. Every change in, deletion of, or addition to, a record ordered by a superior court, shall be effected either by the inferior court or by the clerk of the superior, as the superior may direct.

35. Every change in, or addition to, a record shall be set out on the margin of the record, with the attestation of the person

making it; and every deletion shall be effected by crossing out the word or words to be deleted, so that the writing shall be undecipherable, and marking on the margin the number of words or lines deleted, with a like attestation, or by having leaves cut out of the minutes and destroyed and entering on the record the number of pages so dealt with, with the proper attestation. In every case the minute of the superior court directing the change, addition, or deletion, shall be inserted in the record of the inferior court.

36. No inferior court has a right to review the proceedings of a superior or co-ordinate court; but it shall be competent for an inferior court to petition a superior with respect to such proceedings, or to complain to it against any court with co-ordinate or lower authority, over which the superior has jurisdiction; but in every such case, at least ten days before the superior judicatory meets, notice of the intention to petition or complain, and of the matters to be complained of, shall be given to the co-ordinate or lower court by the court complaining.

37. An inferior judicatory shall not meet during any sitting of a judicatory to which it is subordinate, unless by leave thereof. The same rule applies to a committee of a judicatory.

38. Any church court may resolve itself into a committee of the whole house; or may appoint a committee, either of two or more of its ministers exclusively, or of two or more of the ruling elders within its bounds exclusively, or of such ministers and ruling elders conjointly, for a special purpose; may designate a member of such committee to be its convener; may fix the time and place of its meeting; and may require the committee to report to it. The convener of a committee is *ex-officio* its chairman or moderator, and presents its report; but at his request the committee may appoint another chairman. Every committee shall conduct its meetings according to the "General Rules for the Management of Business in Judicatories," with these exceptions—that the clerk to a committee shall not be required to make or sign the declaration in Paragraph 49; that any member of a committee may speak more than once to a question; and that from a committee there is no appeal. Any member of a committee dissatisfied with any part of its proceedings or any of its conclusions, may object to the adoption of its report by the judicatory, or may seek to have it altered.

SECTION III.—GENERAL RULES FOR THE MANAGEMENT OF BUSINESS IN JUDICATORIES.

Moderators. 39. Each judicatory shall be under the superintendence of a Moderator.

40. The Moderator shall preside at the meetings of the judicatory; shall have every session opened and closed with prayer; shall decide questions of order; shall see that order is maintained in the proceedings, and that the rules for the management of business are observed; shall declare the decisions and pronounce the sentences of the judicatory; and shall, when necessary, sign official documents.

41. When the Moderator desires to move, or second, or speak to any motion, he shall leave the chair, which shall then be taken for him by the immediately preceding or some former Moderator, until he has concluded his statement. This rule does not apply in the case of a Session.

42. The Moderator shall have no deliberative vote; but when, on a vote having been taken, the numbers are equal, he shall have a casting vote. Should he decline to give a casting vote, the motion before the judicatory, not having a majority in its favour, shall lapse, and shall not be renewed at the same meeting of the judicatory.

43. Any proposal to a court to pause in its proceedings, with a view to engage in special devotional exercises, shall be made by the Moderator.

Death or Incapacity of Moderators and Conveners. } 44. In the event of the Moderator or the convener of any commission or committee, dying, or becoming wholly incapacitated for official duties during his period of office, the Moderator next preceding, or the member whose name is first upon the list of the commission or committee, shall assume the office, and shall have authority to discharge all the functions of such Moderator or convener for the remainder of the period, or until it be otherwise determined by the court, commission, or committee.

Quorum. 45. If a quorum is not present within one hour after the time appointed for the meeting of a judicatory, the Moderator shall fix another day for the meeting, and he shall give notice of the time and place of such meeting to all the members.

46. If at any time during the meeting of a judicatory it is ascertained that a quorum is not present, the members shall not

transact any further business, except to appoint the time and place of the next meeting, where this has not been already done.

Private Meetings. 47. Any member of the Church may be present at the proceedings of Church courts; but when a court deems it expedient, and no law of the Church interferes, it may transact its business in private.

Clerks and Minutes. 48. Each judicatory shall have a Clerk to record its proceedings, who shall be chosen by the judicatory, shall hold office during the pleasure of the judicatory, and shall be responsible to it for all official documents intrusted to his care.

49. Every Clerk on his election shall make, and sign in the minute book of the judicatory, the following declaration:—

I,, being chosen Clerk of, do hereby solemnly promise that I will faithfully discharge the duties of the office to which I have been appointed; and that I will carefully preserve and, when required by this court, restore the records and other documents now committed, or that may hereafter be committed, to my care.

50. It is the duty of the Clerk to make and keep a correct roll of the members of the judicatory; to write and read to the judicatory, and keep safely, the minutes of its proceedings; to endorse and preserve in order official documents; and to conduct correspondence, as he may be directed.

51. Minutes shall be made of every meeting of a judicatory. The minutes shall faithfully record the time and place of the meeting, the fact that it has been opened and closed with prayer, the names of the members present, all motions and amendments moved and seconded, and the disposal of them, and whatever else may have been done by the judicatory.

52. The minutes of proceedings of each meeting of a judicatory shall be read to the judicatory; shall be corrected if found inaccurate; and shall be confirmed by the judicatory as a true record. This may be done before the court rises, or at its next session or stated meeting. Minutes which have been confirmed shall be attested by the signature of the Moderator presiding at the time of their confirmation, and the signature of the Clerk; and the fact of their confirmation shall be recorded: minutes of Synods and of the Assembly, which have been confirmed, shall be attested by the signatures of the respective Clerks at the close of each meeting. In correcting minutes, care shall be taken that no alteration is made in the words in which any motion was before the court and was disposed of.

53. Extracts from the minutes of proceedings shall not be given, except to a superior court, without the leave of the judicatory. Clerks shall receive remuneration for making extracts for individuals, the amount to be fixed by the judicatory.

54. Extracts from the minutes of proceedings of a judicatory, under the hand of the Clerk or (in the event of his death, incapacity, or failure from any cause) under the hand of the Moderator, shall be accepted as authentic evidence of the proceedings by every other judicatory.

55. In the absence of the Clerk the judicatory may appoint a substitute, or Clerk *pro tempore*, who shall record its proceedings and discharge the duties of the Clerk for the time being.

Motions. 56. When a subject is before a court, any member may submit his opinion upon it by a competent motion, which, if seconded, shall be entered on the minutes, and may be discussed. There shall be no discussion and no record of a motion or amendment which has not been seconded.

57. No motion is competent which is the same in substance as any motion which, during the same meeting of the judicatory, has been resolved in the affirmative or negative; nor is a motion competent which violates any of the Rules for the Management of Business, contravenes any law or regulation of the Church or any decision of a superior court, or proposes to interfere in a matter which does not legitimately come under the jurisdiction of the judicatory.

58. When a motion is under consideration, no other motion shall be received, except (1) To adjourn the House; (2) To pass from the question; (3) To postpone or adjourn the debate; (4) To refer to a committee; (5) To amend; or (6) To close the debate: and these motions shall have precedence in the order in which they are here given.

59. A motion "to adjourn the House" is always in order, except when a vote is being taken, or when a member is speaking.

60. The motion "to pass from the question" may be moved on either a motion or an amendment, and may be discussed before it is put. If carried, the court proceeds to the next business. The motion "to pass from the question" shall not be competent in the disposal of an appeal.

61. When a motion is made "to adjourn the House" or "the debate," neither the mover nor the seconder, nor any other member, shall be at liberty to speak to it, but the motion shall be immediately put.

62. When a motion is made "to close the debate," the mover

shall have liberty to speak to it for five minutes, and a reply of five minutes shall be allowed, after which the motion shall be put without further debate.

63. The motion "to close the debate" shall not carry unless there be at least two-thirds of the votes in its favour.

64. A motion to "adjourn the debate" is in order during debate on a question, but not when a member is speaking. When a question is postponed to a time specified, it becomes "the order of the day" for that time, takes the precedence then of all other business, and cannot be entered upon sooner.

65. When a motion has been made and seconded, or while it is being discussed, an amendment may be moved; and, if this be seconded, it becomes the question before the court and, unless it has been rejected or withdrawn, no other amendment can be moved.

66. The mere negation of a motion shall not be a competent amendment, neither shall a proposal which does not set the motion aside; nor, in cases of legal process or appeal, shall any amendment be competent, unless it be of such a nature as to determine the case or to forward it in its progress.

67. If the amendment be negatived, a second amendment may be moved, seconded, and disposed of; if this second amendment be negatived, a third may be moved, seconded, and disposed of; and, if it be rejected, the original motion shall be disposed of without further amendment.

68. If an amendment (1st or 2nd) be carried, it shall take the place of the original motion and become the substantive motion before the court, on which one further amendment may be moved. If this fresh amendment carry, it is the deliverance of the court. If it be lost, the now substantive motion shall be put without further amendment.

69. The purport of every motion or amendment shall be stated to the court by the mover before he speaks to it. Every motion or amendment, before it be discussed, must be written out and placed in the hands of the Clerk, if the Moderator or any member require it; and no change in its terms shall be permitted without the unanimous leave of the court.

70. Every motion or amendment shall, if desired by any member, be read before the debate upon it shall commence; and the decision of the court upon it shall not be declared by the Moderator, until the question shall have been formally put to the House and a vote taken upon it.

71. A motion or amendment may be withdrawn by the

mover, with the unanimous leave of the court; but such motion or amendment shall remain on the minutes, and the fact of its withdrawal shall be recorded.

Discussions. 72. During discussions no member shall direct his speech to any but the Moderator.

73. Members addressing the court shall study brevity, and avoid personal reflections.

74. A member may speak only to a motion or amendment before the judicatory, or to a motion or amendment to be proposed by himself, or to a question of order arising out of the debate.

75. No member shall speak more than once to the same question of order, nor shall a member speak more than once to a motion or amendment, except the mover (or seconder), who has the right of reply; but a member who has already spoken shall be allowed to explain any statement of his own which he considers has been misapprehended, provided he confine himself to such explanation.

76. In resuming an adjourned debate, the member who moved its adjournment is allowed precedence by courtesy, provided he rises in his place at the proper time.

77. Should a member object to words used in debate, and, at the time when the words are used, desire them to be taken down, the Moderator, if it appear to be the will of the judicatory, shall have them taken down by the Clerk.

78. Should a member use offensive words in a judicatory, whether in debate or otherwise, and should he not, when required by the judicatory, explain or retract them, or apologize, to the satisfaction of the judicatory, he shall be censured or otherwise dealt with by the court.

79. If, during a debate, a member rises to speak to a question of order, the person who has been addressing the judicatory shall stop his address until the order has been decided.

80. A member unnecessarily raising questions of order, or persisting in violating order, may be censured by the court.

81. When two or more members rise to speak, the Moderator shall call upon the member whom he first observed to rise in his place.

82. The Moderator shall not permit any member, except the speaker, to stand during debate.

83. Whenever the Moderator rises during debate, any member then speaking, or offering to speak, shall sit down, and the House shall listen to the Moderator without interruption.

84. No member shall speak after the debate is closed, except with regard to the manner of taking the vote.

85. No member shall speak to a motion or amendment after it has been put by the Moderator to the judicatory and the voices have been given thereon in the affirmative and negative.

Taking the Vote. 86. A vote or decision of a court on a question may be given—(1) by a majority of voices, “aye” or “no”; (2) by a show of hands; or (3) by a call of the roll or division of the House. No vote by proxy is allowed.

87. If the opinion of the Moderator that the question is carried or rejected by the voices, or by a show of hands, is not acquiesced in, or if any member desires it, the roll shall be called or a division taken.

88. When the roll of a judicatory is called, the names of the ministers shall be read by the Clerk, in the order in which they stand on the roll of the court, and then the names of the elders in similar order; and the votes shall be marked by the Clerk and by tellers appointed by the Moderator, if he consider it advisable to have tellers.

89. At elections to office by a judicatory, should there be more than one candidate, all the candidates shall be proposed and seconded *seriatim*, and then the number of votes in favour of each shall be ascertained. Should it appear that any one of them has a clear majority of all the votes given, he shall be declared elected. Should no candidate have such a majority, the person who has received the fewest votes shall then be set aside, and the number of votes in favour of each of the remaining candidates shall be ascertained; and so on, in like manner, until only two candidates remain, when a final vote shall be taken, and the candidate who has the majority shall be declared elected.

90. The numbers voting on any question shall be recorded in all cases where the votes are reckoned.

91. No member of a judicatory shall be entitled to deliberate or vote in any case in which he is a party, or in which he is a candidate for an office.

92. No member shall introduce new business till the matter under consideration shall have been issued, or deferred by resolution of the court.

93. No member shall reflect upon any decision of the judicatory, except when he is moving, after notice regularly given and received, that the decision shall be rescinded or modified, or when he is speaking to such a motion.

94. No member shall retire from the court if leave be refused by the Moderator.

Dissents and Protests. 95. A member who has voted or spoken against any decision of a judicatory may intimate his dissent from, or protest against, the decision ; and has a right to have a statement of the fact of his dissent or protest entered on the minutes, provided he intimate his dissent or protest immediately after the decision has been pronounced.

96. When a dissent or protest has been thus intimated, it is competent for any other member or members, who voted or spoke against the decision, to intimate, either before the sederunt closes or at an after session of the judicatory, his or their adherence to the dissent or protest ; and the fact of such adherence shall be recorded in the minutes.

97. Any member who dissents from or protests against a decision, is entitled to give in writing his reasons of dissent or protest, either when the decision is pronounced or at a subsequent session to be fixed by the judicatory.

98. Reasons of dissent or protest shall be read in the judicatory, and preserved among its documents, but shall not be entered on the minutes of proceedings without the leave of the judicatory.

99. Should the judicatory see fit to have answers prepared to reasons of dissent or protest, these answers, as adopted by the judicatory, shall either be held *in retentis* along with the reasons to which they are a reply, or entered with them on the minutes of proceedings, according as the judicatory may determine.

100. A member of a judicatory, however he may relieve himself of responsibility for a decision by dissenting from or protesting against it, does not thereby free himself from obligation to submit to the decision until it be reversed or altered.

Appeals. 101. Any member of an inferior judicatory who disapproves of a decision and desires to have it reviewed, has the right of protesting and appealing to the judicatory immediately superior.

102. Any party in a case before a judicatory who feels aggrieved by a decision in the case, and desires to have the decision reviewed, has the right of complaint and appeal to the judicatory immediately superior.

Petitioners and Commissioners. 103. When any matter is brought before a court by petitioners or commissioners, they shall conclude their statement before the court proceeds to deliberate, and shall not be heard again, unless they obtain the

permission of the court to give additional facts or to explain something in their statement which has been misunderstood.

**Overtures, and the Rescinding } 104. A judicatory may alter or
or Altering of Decisions. }** rescind any of its decisions, or where it is competent may enact a new law or regulation, after a proposal to alter or rescind the decision, or to enact the new law or regulation, has been regularly brought before it by notice of motion or overture ; but a subordinate court shall not alter or rescind any decision with reference to the suspension or degradation of a minister, or the withdrawal of the licence of a probationer, or any decision against which an appeal has been regularly taken to a superior judicatory.

105. Any member may submit in writing a proposal to alter or rescind a decision of a judicatory, or to enact a new law or regulation ; but such proposal shall be brought before the judicatory, as a notice of motion or overture, through a committee on overtures of the judicatory.

106. Every judicatory shall have, or when required shall appoint, a committee on overtures, of three or more of its members, to which notices of motion or overtures may be submitted in writing by any member of the judicatory.

107. The committee on overtures of a judicatory shall license, or amend and license, or reject, a notice of motion or overture submitted to it.

108. Should the committee license, or permit the introduction of, the notice of motion or overture, whether in the original or an amended form, and should its report be adopted by the court, the notice of motion or overture shall be entered on the record, and the motion or overture shall be disposed of by the court at its next stated meeting or at a meeting fixed for the purpose.

109. Should the committee on overtures of the judicatory refuse to license the notice of motion or overture, it shall not be introduced. In the event, however, of such refusal, it shall be competent for any member of the court, when the report of the committee is submitted to it, to move that the notice of motion or overture be received, and that the motion or overture be held over for future consideration ; but every such motion shall be made, considered, and disposed of in private, and the member making it shall be liable to censure if the judicatory consider his procedure groundless or vexatious.

110. Unless in a case of discipline, or where an appeal has been taken, a decision may be reconsidered and rescinded at the same meeting of the judicatory at which it has been given,

provided two-thirds of the members who took part in the decision consent, and provided the motion to reconsider and rescind be made and seconded by members who were in the majority.

111. An overture declarative of the established practice or law, if introduced through the committee on overtures, may be passed immediately by the judicatory.

SECTION IV.—RULES FOR THE MANAGEMENT OF BUSINESS IN CHURCH COURTS IN CASES OF REFERENCE AND APPEAL.

Cases of Reference. 112. When serious difficulties have arisen in the investigation of a case by an inferior judicatory, or when for special reasons it is expedient that a higher court should first deal with a case, the inferior judicatory may refer the case, or any branch of it, to the court immediately superior for advice, or for investigation and adjudication.

113. In cases of reference the inferior court shall notify all parties directly concerned that the case is referred, and such notice may be given to the parties or their representatives, either by intimation at the time in the inferior court or by letter.

114. In cases of reference, whether for advice or adjudication, the judicatory referring shall lay before the superior court an authenticated copy of its proceedings together with the reasons of reference.

115. When a case comes before a superior court by reference, the members of the inferior court who are members of the superior are entitled to deliberate and vote upon the entire case, in the same way as the other members of the court.

116. After a reference has been stated, the superior court may decline to advise, or to investigate and adjudicate, remitting the case to the court which has made the reference; or it may give advice, or taking the place of the court referring may itself adjudicate; or it may appoint a commission (or an assessor or assessors to be with the subordinate court a commission) either to deal with the case in the room of the subordinate court, or to investigate and adjudicate with the powers of the superior court: provided that in a case of discipline there shall not be final

adjudication by the highest court or by a commission thereof, on a reference.

Cases of Appeal. 117. A member of an inferior judicatory who protests against a decision and appeals to a superior judicatory, or any party in a case who complains and appeals against a decision, must give verbal notice, at the time the decision is pronounced, of his intention to appeal; and within ten days he shall serve the Moderator of the inferior judicatory with a written notice of his intention and with his reasons of appeal: otherwise the decision shall stand.

118. The Moderator, having received the written notice and reasons of appeal from a party in a case within the time specified, shall cause a copy of the notice and reasons to be served on the opposite party.

119. When an appeal is regularly notified, the inferior court and all parties in the case are thereby cited to the bar of the superior court, and execution of the judgment of the inferior court shall be stayed while the appeal is pending; but notification of an appeal does not remove that temporary suspension from the ministerial office, or from Christian communion, under which the inferior court may have placed a minister or a church member while a serious charge against him was being investigated; nor does an appeal in the process of a case, or where the appeal in the judgment of the court is manifestly frivolous and vexatious, arrest procedure.

120. Every appeal against a decision of a Presbytery, arrived at in the interval between the meeting of the Synod with which the Presbytery is connected and the meeting of the General Assembly, shall come directly to the General Assembly as the court of review.

121. Every appellant is entitled to such extracts from the minutes of the inferior court, and to copies of such documents in its custody, as are necessary to enable him to bring his appeal before the superior court; but such extracts or copies shall not be given without the express leave of the inferior court, and when they are given the Clerk shall be remunerated by the appellant as the court may determine.

122. A court appealed from shall submit the minutes of its proceedings, and all the documents and evidence before it in the case, to the superior judicatory; and shall appoint not more than three of its members to defend its proceedings and decision before the superior judicatory.

123. When a case comes before a superior court by appeal,

the members of the court appealed from are entitled to be heard in explanation of their proceedings, but not to deliberate or vote while the regularity of their proceedings is under review; but, in the investigation and decision of the case on its merits, they resume all their rights as members of the superior judicatory.

124. In hearing an appeal, the superior court should remember that the inferior court, from local knowledge and from having had the witnesses before it, has often special advantages in judging in a case; and that therefore its judgment should not be set aside without good and sufficient reason.

125. An appeal shall be held to be abandoned and the decision appealed against shall stand, if the appellant, after giving notice of appeal to a superior judicatory, fail to prosecute it, or if he do not appear before the judicatory to which the appeal lies, at its stated meeting next ensuing the date of his appeal, when his appeal is called for, unless he can satisfy the court that his absence was unavoidable.

126. The grounds on which an appeal may be sustained are:—1st. Any irregularity in the proceedings of the inferior court. 2nd. Error in the decision, or injustice done by it to any party concerned. 3rd. Disproportion of the sentence to the charge alleged to be proved.

127. If an appeal in these respects be groundless, the judicatory shall dismiss it; and, if it see cause, shall censure the appellant.

128. The superior judicatory shall hear and decide upon an appeal, or shall refer it to a commission.

129. In hearing appeals the following shall be the order of proceeding:—(1.) Read the decision appealed against. (2.) Read the reasons of appeal. (3.) Read the whole record of the proceedings of the inferior judicatory in the case, and all the documents and evidence which were before it. (4.) Hear the appellant or appellants. (5.) Hear the other party or parties in the case, if there be such. (6.) Hear the court appealed from, through its appointed representative or representatives. (7.) The members of the superior judicatory may then elicit any further information deemed requisite in the case. (8.) The original parties, if there be such, shall withdraw. (9.) The superior judicatory shall pronounce on the regularity of the proceedings of the inferior. (10.) The superior judicatory shall next consider the case and come to a decision. (11.) Parties shall then be called and the decision declared.

130. Before coming to a decision the superior judicatory may

receive new evidence and treat it as evidence in the case ; but it shall not do so until it has pronounced on the regularity of the proceedings of the inferior court. When new evidence is about to be received the original parties shall be recalled, and shall resume all their rights as parties in the case.

131. The superior judicatory, in its decision, may sustain or dismiss the appeal, and confirm, reverse, or alter the decision of the inferior judicatory, according to the law and equity of the case, and may also amend the record, should it appear to be incorrect or defective ; or it may send back the case to the inferior court, with instructions to take it up *de novo* and proceed with it according to the rules of the Church ; or it may refer it to a commission with instructions to adjudicate and report, or with the full power of the court to adjudicate and issue the case and report the decision.

132. Every commission appointed to adjudicate in a case, shall conduct its business according to the Rules for the Management of Business in Judicatories, and, with regard to that particular case, shall have the powers of a church court.

133. When a case is referred by a judicatory to a commission, all the parties and the court appealed from shall attend and conduct the case before the commission, on receiving notice of the time and place of its meeting ; and such notice may be given in the judicatory on the appointment of the commission, or by letter from its convener.

134. If anything in the conduct of a court appealed from be found culpable, the court shall be admonished, censured, or otherwise dealt with, by the superior judicatory, as the nature of the case may require.

135. A commission shall not have power to pass any sentence on a judicatory ; but, upon the report of a commission, a superior judicatory may pass such sentence.

CHAPTER IV.

THE SESSION.

SECTION I.—QUALIFICATIONS AND ELECTION OF RULING ELDERS.

136. The number of ruling elders in a congregation should be proportioned to its extent. It is desirable that every congre-

gation should be divided into districts, and a ruling elder be appointed by the Session over each.

137. A ruling elder must, in every case, be a member in full communion with the particular church in which he is appointed, an attendant on all its ordinances, and a contributor to all its funds. He should be grave, circumspect, and exemplary in his conduct, of acknowledged piety, "apt to teach," regularly maintaining the worship of God in his family, and held in estimation by the people.

138. In a new congregation without a minister, the Presbytery shall appoint an *interim* or temporary Session, consisting of a minister or ministers of the Presbytery, and a ruling elder or ruling elders under its jurisdiction; and shall appoint a minister to be Moderator of such *interim* Session, until a minister has been ordained or installed in the congregation, when the latter shall *ipso facto* be Moderator.

139. In a congregation not having two ruling elders fit for active duty, the Presbytery shall take measures to have elders elected by the congregation; but, until a Session be thus obtained, the Presbytery shall associate one or more of the ministers or ruling elders under its jurisdiction with the minister or ministers, or with the minister or ministers and ruling elder or elders of the congregation, as the case may be, and these together shall constitute its *interim* Session.

140. An *interim* Session shall exercise all the powers of the Session of the congregation.

141. It devolves upon the Session of the congregation to determine when an election of ruling elders shall take place, and the number of ruling elders to be chosen; but it is competent for any member of the congregation to petition the Session upon the subject, and the decision of the Session with reference to such petition is subject to review by the superior courts.

142. Before an election to the eldership, the minister shall explain to the congregation the qualifications and duties of ruling elders; and the Session shall make out a correct list of the qualified voters, and have it read to the congregation and lodged with the Moderator of the Session.

143. Every member of the Church in full communion with the congregation, whose name has been in the stipend book before the decision to elect elders has been made, or twelve months before the day of making out the poll-list; and who is clear of stipend up to the last annual, half-yearly, or quarterly period when stipend was due in the congregation, shall be entitled to vote,

and his name shall be entered on the poll-list. Should the name of a husband not in communion be on the list of contributors to the stipend, his wife, if in communion, or if she be not, then the eldest child residing in the family and being in communion in the congregation, shall be the elector.

144. Should the head of a household registered as an elector die in the interval between the making out of the poll-list and the day of voting, his widow, if in full communion in the church, shall have the right to vote. Should his widow not be in full communion, or should there be no widow, the eldest child in full communion in the congregation and resident in the family, shall be the elector. Should the deceased registered elector have been a widow, the eldest child in full communion in the congregation and resident in the family, shall be the elector.

145. Ruling elders shall be elected, according to one or other of the following methods, as the Session may determine:—

First Method. It shall be intimated by the Session to the congregation that an election of ruling elders is to take place. Any member of the congregation entitled to vote may then propose in writing for the consideration of the Session any member qualified for the office. If the Session approve, the name of the person proposed, in the event of his consenting, shall be read publicly to the congregation on at least two Lord's days. Should an objection be made to him by any voter it must be lodged with the Moderator of the Session within a week from the second announcement. Should the objection not be sustained by the Session, or should there be no objection, then on a subsequent day fixed by the Session and announced to the congregation, the opinion of the electors shall be taken regarding him. If on that day the voters be unanimously in his favour, he shall be declared elected. Should a poll be demanded, and he allow his name to remain before the congregation, the poll shall be taken by the Session on the list of voters; and, if two-thirds of those who vote be in his favour, he shall be declared elected.

Second Method. On two successive Lord's days the Session shall intimate to the congregation that a certain number of ruling elders is required; and shall invite those entitled to vote to look out among themselves persons suitable for the office, and to give to the Session, on the Sabbath following, a list of those whom they nominate, not exceeding the number required, each list to be signed by the voter. These lists shall be examined by the Session, and the names which occur most frequently, and

of which the Session approves, up to the number of ruling elders wanted, shall be read to the congregation on two successive Lord's days. Should an objection be made to any of them by a voter, it must be lodged with the Moderator of the Session within a week from the second announcement. Should the objection not be sustained by the Session, or should there be no objection, then on a subsequent day, fixed by the Session and announced to the congregation, the opinion of the electors shall be taken regarding each of those whose names have been read to them, provided he has given his consent. Any one in whose favour the voters are unanimous, shall be declared elected. If a poll be demanded, and he allow his name to remain before the congregation, the poll shall be taken by the Session on the list of voters; and, if two-thirds of those who vote be in his favour, he shall be declared elected.

146. Every ruling elder elect, unless he has been already in office in another congregation, shall receive special instruction from the minister, or from some other member of the Presbytery at the minister's desire, upon the doctrine and government of the Church, and the duties pertaining to the office of elder.

147. The name of every elder elect shall be notified by the Session to the Presbytery, who shall appoint a committee to converse with him respecting his acquaintance with divine truth, his personal piety, and his sense of the responsibilities and duties of the office.

148. A ruling elder, certified as such from one congregation to another, if he be elected by the congregation which he has joined, shall be installed by the Presbytery; but a ruling elder shall not hold office in more than one congregation at the same time, except as a member of an *interim* Session.

SECTION II.—ORDINATION AND INSTALLATION OF RULING ELDERS.

149. The Presbytery shall appoint a day for the ordination or installation, and shall appoint ministers to conduct the services. The order of these services shall be as follows:—

1. The Presbytery shall be constituted.
2. After praise, prayer, and the reading of the Word, an appropriate sermon shall be preached.
3. The Scriptural warrant for the office of elder, and for his election and ordination, shall be stated.

4. The person or persons to be ordained or installed, shall be publicly interrogated in the following terms:—

(1.) Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

(2.) Do you believe the Westminster Confession of Faith, as described in the book of the Constitution and Government of the Presbyterian Church in Ireland (Chap. ii. par. 20), to be founded on and agreeable to the Word of God, and as such do you acknowledge it as the confession of your faith?

(3.) Do you approve of the Catechisms compiled by the Assembly of Divines at Westminster, and received as the Catechisms of this Church?

(4.) Are you resolved, through divine grace, firmly and constantly to adhere to the doctrine contained in the said Confession and Catechisms?

(5.) Do you believe the Presbyterian form of Church Government to be founded on, and agreeable to, the Word of God; and do you promise to adhere to and support it, and to yield submission in the Lord to the courts of this Church?

(6.) So far as you know your own heart, are zeal for the glory of God, love to the Lord Jesus Christ as your Saviour, and a desire for the salvation of souls, your great motives in entering upon the office of elder?

(7.) Do you accept the office of elder in this church, and do you engage through divine grace to discharge its duties with diligence and faithfulness, and to seek the purity, peace, edification, and extension of the Church?

(8.) Are you prepared to subscribe the Westminster Confession of Faith in terms of the General Assembly's formula? [or, in the Presbytery of Munster, Are you prepared to write out and present the declaration of your adoption of and adherence to the Westminster Confession of Faith?]

5. The elder or elders elect, having answered these questions in the affirmative, shall subscribe the following formula in the Minute Book of the Session:—

“I believe the Westminster Confession of Faith, as described in the book of the Constitution and Government of the Presbyterian Church in Ireland (Chap. ii. par. 20), to be founded on and agreeable to the Word of God, and as such I subscribe it as the confession of my faith.”

[In the Munster Presbytery, the elder elect shall write out and present the following declaration:—

“I,, do hereby declare, that I do believe the Westminster Confession of Faith, as received by the Church of Scotland, in the year 1647, and by the General Assembly of the Presbyterian Church in Ireland, to be founded on and agreeable to the Word of God, and as such I declare it to be the confession of my faith:” and this declaration shall be retained among the records of the Presbytery.]

6. He or they shall then be ordained with prayer and the laying on of the hands of the Presbytery, or installed with prayer, as the case may be, the Moderator using the following or like words:—

“In the name and by the authority of the Lord Jesus Christ, the sole King and Head of His Church, we, the Presbytery of, do hereby ordain you,, with prayer and the laying on of our hands to the office [or install you,, with prayer in the office] of elder, and we appoint you to the oversight of the church in this place.”

7. Prayer shall be offered up for the divine blessing; the right hand of fellowship shall be given by the members of the Presbytery to the ruling elder or elders, ordained or installed; and their names shall be registered in the Minute Book of the Session.

8. A suitable charge shall be given to the ruling elder or elders, ordained or installed, and to the people.

150. The ordination or installation of ruling elders shall be conducted by the Presbytery, and not by a commission or committee thereof.

151. A minister who, from any cause not involving church censure, is without a pastoral charge, may, if chosen by the congregation to which he belongs, be installed in it as a ruling elder.

152. A ruling elder shall not resign his office in a congregation without the consent of the Session, nor the eldership without the consent of the Presbytery.

SECTION III.—DUTIES OF RULING ELDERS.

153. Ruling elders should co-operate with the minister in the oversight and government of the congregation; visit the sick and afflicted, and pray with and for them; visit the members of the congregation and converse with them on spiritual matters; commend the practice of family worship, and con-

duct worship in families as opportunity may offer; look after the neglecters of ordinances; care for the poor; encourage the godly training of children in families and schools, and the liberal support of Gospel ordinances and missions; and promote peace, truth, honesty, and temperance among the people. Having been appointed to watch for souls, they should warn the unruly, reprove the careless, comfort the weak, and urge all to avoid prevailing errors and sins, and to discharge faithfully the duties of the Christian life.

154. Each ruling elder should keep a list of all persons in his district connected with the congregation, and should regularly report to the Session concerning his district.

155. When a ruling elder finds any one in his district departing from the faith, negligent in duty, or indulging in sinful practice, he should first in great meekness speak to him in private. If the admonition be disregarded, he should report the case to the Session. Where the sin is notorious and scandalous, he should at once report the case to the Session.

SECTION IV.—MEETINGS OF THE SESSION.

156. Each Session shall hold stated meetings for business.

157. The Moderator may convene the Session by his own authority, and shall convene it at the request in writing of any two members of the Session.

158. A meeting of the Session may be convened by intimation from the pulpit at a public service in the congregation, or by notice given to every member of the Session on the authority of the Moderator.

159. The Session shall also convene when directed to do so by the Presbytery, Synod, or General Assembly.

160. Without a minister to act as Moderator there cannot be a meeting of the Session.

161. The Moderator and two other members of the Session constitute a quorum.

162. The minister of the congregation is Moderator of its Session. Where there is an assistant minister, he is Moderator only in the absence or at the request of the senior minister, unless it has been determined otherwise by a superior court.

163. In a congregation without a minister, or where the minister is incapacitated to act, or is temporarily suspended from ministerial functions, the Presbytery shall appoint one of its ministers to be Moderator of the Session.

164. In the absence of the Moderator of the Session, any other minister of the Church, at his request, may act as Moderator for the time being.

165. Each Session shall appoint a Clerk from its members, and his continuance shall be during the pleasure of the Session.

166. The roll of the members of the Session shall be kept in the Minute Book of the Session, the names of the ruling elders being entered therein in the order of the dates of their respective ordinations.

167. When a ruling elder has received from the Session a certificate of disjunction, or has been suspended or cut off from church privileges without appeal, or the sentence of suspension or degradation after appeal has been confirmed, he ceases to be a member thereof. During temporary suspension from office, while a charge against him is under investigation, he ceases to act as a member of the Session.

168. Every Session shall submit its minute book to the Presbytery for inspection, once a year, or whenever it may be required by the Presbytery.

SECTION V.—JURISDICTION OF THE SESSION.

169. It devolves upon the Session : (1) to exercise authority in the Lord over all persons connected with the congregation, both with regard to their doctrine and conduct ; (2) to watch over and promote the spiritual interests of the congregation ; (3) to admit suitable persons to church privileges ; (4) to grant certificates to church members ; (5) to inquire into and judge concerning the truth of allegations or charges with reference to the doctrine or conduct of members of the congregation ; (6) to call before it members of the congregation charged with offence and witnesses connected with the Church, and to procure when possible the testimony of other witnesses where this may be necessary to bring any process to an issue ; (7) to admonish, rebuke, suspend from church privileges, or exclude from communion, those who are found to deserve censure ; (8) to restore to church privileges, on satisfactory evidence of repentance, those who have been suspended therefrom, or cut off from communion ; (9) to notify the suspension or exclusion from privileges, or the restoration to them ; (10) to receive and decide on petitions and complaints from members ; (11) to fix the time and place for the administration of the ordinances of the church ; (12) to appoint times for humiliation or thanksgiving in the congregation ; (13) to appoint collections for congregational and

other purposes; (14) to take a special care of the young; (15) to appoint and to dismiss the precentor, or those employed to lead in the congregational praise; (16) to call meetings of the congregation, and decide what matters shall be brought before such meetings; (17) to conduct the election of ruling elders, and of deacons or members of committee; (18) to transmit memorials and other documents from the congregation to the Presbytery; (19) to decide what meetings may be held in the church buildings; and (20) to commission one of its ruling elders to sit, deliberate, and vote in the Presbytery, Synod, or General Assembly.

170. The Session shall admit to the Lord's Supper those only who have been baptized, whose views of the doctrines of grace are in accordance with the standards of this Church, who make a profession of faith in Christ, and whose character is becoming the Gospel.

171. The Session shall not admit to the privileges of church membership a member of another congregation of this Church, without first receiving from the Session of that congregation a regular certificate of disjunction; but the Session may admit to the Lord's Supper, without such certificate, a communicant from another congregation who being temporarily within its bounds desires to join in the observance of the ordinance.

172. The Session shall keep a roll of all members of the congregation in full communion, and shall correct this roll from time to time, as changes in the membership take place. The Session shall revise this roll at least once in each year.

173. In revising the roll, the Session shall take special notice of the absence of communicants from the Lord's table or their neglect of public worship; and shall deal, by way of admonition or other discipline, with those who are culpably negligent.

174. The Session shall not erase the name of a communicant from the roll unless on his decease or removal from the congregation, or unless it has dealt with him by way of church censure, or he is a fugitive from discipline.

175. The Session shall on application give a certificate of disjunction to a person entitled to it. No member has a right to this certificate unless he is free of scandal, and clear of all demands for stipend and of every other pecuniary claim of the congregation. [For Form of a Certificate of Disjunction, see Appendix ii. 1, 2, p. 177.]

176. It is the duty of a member, when leaving a congregation, to obtain a certificate of disjunction and to present it at the

earliest opportunity to the Session of another congregation. If there has been delay in presenting such certificate, the Session shall not admit to privileges until it is satisfied regarding the reasons for the delay and also regarding the character of the person during the interval, or until he has been dealt with in the way of discipline.

177. The Session shall keep a record of all baptized persons in the congregation not yet in full communion, and shall have them in due time instructed as to their personal religion, their public profession of Christian discipleship by attendance on the means of grace, and especially in regard to their attendance on the Lord's Supper.

178. Any member of the congregation has the right to petition the Session, or to lay his grievances before it for redress; and has also the right of appealing against its decision in the case.

179. When a member of the congregation is charged with heresy or heinous sin, should difficulties appear at the outset or arise in the course of the investigation, the Session should refer to the Presbytery for advice, or request the Presbytery to investigate and decide.

180. The Session must be satisfied of the moral and religious character of any one appointed to lead in the congregational praise, and should confer with the Board of Deacons before appointing him. The permanent leader of the congregational praise must be a communicant.

181. The Sabbath schools of the congregation shall be under the control of the Session. The teachers employed, the books used, and the regulations of the schools, shall be such as the Session approves.

182. The Session shall give answers to such statistical or other queries as may from time to time be addressed to it by any superior court.

183. A ruling elder's commission to a judicatory shall continue in force, as regards that particular judicatory, until the commission has been withdrawn and its withdrawal has been certified to the judicatory, or until another commission has been issued. [For Form of Elder's Commission to the Presbytery, see Appendix iii, p. 178.]

CHAPTER V.

THE BOARD OF DEACONS.

SECTION I.—QUALIFICATIONS OF DEACONS AND THEIR APPOINTMENT TO OFFICE.

184. A deacon shall be a member in full communion with the particular congregation in which he is appointed, an attendant on all its ordinances, and a contributor to all its funds. He should be grave, sincere, temperate, unworldly, sound in the faith, a wise administrator, and of good reputation.

185. The deacon, as such, has no authority to preach the Word, administer the sacraments, or exercise discipline; his office has respect to the care of the poor, and the temporal affairs of the congregation.

186. It devolves upon the Session of the congregation to determine when an election of deacons shall take place, and the number to be chosen; but it is competent for any member of the congregation to petition the Session on the subject, and the decision of the Session with reference to such petition is subject to review by the superior courts.

187. In the election of deacons the rules given in Paragraphs 142 to 145 inclusive, with reference to the election of ruling elders, shall be observed.

188. The name of every deacon elect shall be notified by the Session to the Presbytery, who shall appoint a member or members to converse with him respecting his personal piety, and his sense of the responsibility and duties of the office.

189. A deacon certified as such from one congregation to another, if he be elected by the congregation which he has joined, shall be installed by the Presbytery; but a deacon shall not hold office in more than one congregation at the same time.

190. The Presbytery shall appoint a day for the ordination or installation of the deacon or deacons, and shall appoint ministers to conduct the services. The order of these services shall be as follows:—

1. The Presbytery shall be constituted.
2. After praise, prayer, and the reading of the Word, an appropriate sermon shall be preached.
3. The Scriptural warrant for the office of deacon, and for his election and ordination, shall be stated.

4. The person or persons to be ordained or installed shall be publicly interrogated in the following terms:—

(1.) Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

(2.) Do you believe the Shorter Catechism to be founded on and agreeable to the Word of God?

(3.) Are you resolved, through divine grace, firmly and constantly to adhere to the doctrine contained in the said Catechism?

(4.) Do you believe the Presbyterian form of Church Government to be founded on and agreeable to the Word of God; and do you promise to adhere to and support it, and to yield submission in the Lord to the courts of this Church?

(5.) Do you accept the office of deacon in this church, and do you undertake through divine grace to discharge its duties with diligence and faithfulness?

5. The deacon or deacons elect having answered these questions in the affirmative, shall then be ordained with prayer and the laying on of the hands of the Presbytery, or installed with prayer, as the case may be, the Moderator using the following or like words:—

“In the name and by the authority of the Lord Jesus Christ, the sole King and Head of His Church, we, the Presbytery of, do hereby ordain you,, with prayer and the laying on of our hands to the office [or install you,, with prayer in the office] of deacon, and we appoint you to the care of the poor and of the temporal affairs of this congregation.”

6. Prayer shall be offered up for the divine blessing, and the names of the deacons ordained or installed shall be registered in the Minute Book of the Session.

7. A suitable charge shall be given to the deacon or deacons, ordained or installed, and to the people.

191. The ordination or installation of deacons shall be conducted by the Presbytery, and not by a commission or committee thereof.

192. Should a deacon be suspended or cut off from privileges without appeal, or should he leave the congregation or resign office in it, he ceases to be a deacon in the congregation. The resignation of a deacon shall be to the Board of which he is a member.

SECTION II.—DUTIES OF THE BOARD OF DEACONS.

193. The Board of Deacons consists of the members of the Session and the deacons of the congregation; and to it are intrusted the care of the poor, and the temporal affairs of the congregation.

194. The temporal affairs of the congregation include all matters connected with its income and expenditure; the purchase, care, and sale of the church property; the management of the grave-yard; and the erection, repair, and renewal of the buildings belonging to the congregation. No monument shall be erected in a grave-yard, or inscription be put on any monument, of which the Board of Deacons disapproves.

195. It devolves upon the Board of Deacons to allocate sittings in the church; regulate and collect pew rents; provide for the support of the minister and other officials; defray all expenses incurred in the maintenance of the ordinances of religion, and in connexion with the church property; promote the interests of the Sustentation Fund of the Church; and manage the funds raised for the poor of the congregation.

196. The appointment and dismissal of the sexton rest with the Board of Deacons.

197. Each Board of Deacons shall convene statedly for business.

198. The Moderator of the Session may convene the Board of Deacons by his own authority, and shall convene it at the request in writing of any three of its members.

199. The Board of Deacons may be convened by intimation from the pulpit at a public service of the congregation, or by notice given to every member on the authority of the Moderator of the Session.

200. The Board of Deacons shall also convene when directed to do so by the Presbytery, Synod, or General Assembly.

201. In the Board of Deacons the Moderator of the Session has the right to occupy the chair; but, in his absence, the Board may appoint any of its members to preside.

202. In the Board of Deacons three members constitute a quorum.

203. The Board of Deacons shall appoint a secretary to record its proceedings and keep its minutes and papers, and a treasurer or treasurers to take charge of the congregational funds. These officials hold their appointments at the pleasure of the Board; are responsible to it for the books, documents, and funds with

which they may be respectively intrusted ; and shall deliver up such books, documents, and funds, when required by the Board.

204. The Board of Deacons shall conduct its proceedings in accordance with the "General Rules for the Management of Business in Judicatories"—Paragraphs 39, 40, 42, 43, 45, 46, 50 to 100 inclusive, and 103 to 110 inclusive.

205. From a decision of the Board of Deacons there is no right of regular appeal, but any member of the Board or of the congregation, after notice to the Board, may petition the Presbytery against the proceedings ; and the decision of the Presbytery, or superior court if there be an appeal, is binding on the Board.

Church Property. 206. The lease and trust deed of every church, manse, and school-house, or of site for the same, or of glebe, in connexion with the congregation, shall, before being executed, be submitted by the Board of Deacons to the Presbytery of the bounds, and shall not be executed without the approval of the Presbytery. (Cf. Paragraph 339.)

207. When any sale or leasing of a church edifice, manse, school-house, or glebe, or change of site of church or manse, is contemplated, the matter shall be reported to the Presbytery, and the Board of Deacons shall act under its advice and control. A name shall not be assumed by a congregation, or the name of a congregation be altered, without the leave of the General Assembly.

208. No alteration shall be made in the form or size of the church buildings without the approval of the congregation.

209. The trustees of the congregational property are responsible for its adequate preservation and insurance, and shall notify to the Board of Deacons when repair or insurance is necessary. It belongs to the Board of Deacons to effect repairs or improvements, make contracts and payments for the same, and supervise their execution ; and they shall pay any annual premiums for insurance.

Pews, and Sittings in Pews. 210. No person should have any proprietary right in a pew, or control over it, or advantage from it, except that of accommodation for himself and his family when attending public worship. The Board of Deacons should take care that no person be allowed, in giving up a sitting or sittings, to transfer it or them to another, or to claim any sum by way of compensation or on any other account. The Board of Deacons alone has the power to let seats.

211. No person shall be allowed to sublet his sittings or make any profit by them. Every transaction by which it is sought to

effect this, shall be null and void, and shall cause the holder of the sittings to lose all right to them.

212. Should a seat-holder and his family, if he have any, be absent for a whole year from public worship without satisfactory reason, it shall be in the power of the Board of Deacons to deprive him of his holding.

213. On the death of a seat-holder, his holding shall be offered by the Board of Deacons to his widow; but if she decline to take it, or if there be no widow, it shall be offered to a member of the family. If more than one member of the family apply for it, the right of selection shall rest with the Board of Deacons.

214. When part of a pew is to be let, those in the other part shall have the first offer of it. Should they decline to take it and yet be unwilling to admit the person applying for it, the objectors shall pay for it until it is let to a person with whom they are satisfied.

215. The Board of Deacons, in letting vacant sittings, shall give a preference to such seat-holders as wish to change their pews. The Board is not bound to let sittings to any or every applicant.

216. The Board of Deacons shall prevent encroachments upon the rights of seat-holders, and shall have power to remove holders of single sittings to other pews, if it deem it expedient.

217. No alteration shall be made in any pew without the approval of the Board of Deacons, under pain of forfeiture. A lock shall not be placed upon a pew, nor shall there be any fastening of which the Board disapproves.

Stipend. 218. It devolves upon the Board of Deacons to fix the rates at which pews or sittings shall be let, the times of payment of stipend and whether it shall be paid in advance, and the length of notice of surrender which must be given in writing to the Secretary of the Board before sittings can be given up.

219. When a seat-holder has fallen into twelve months' arrears of stipend, and does not discharge the same within one month after written notification of the arrears and demand for payment, he shall forfeit all right to his sitting or sittings, which may thereupon be let.

Sustentation Fund. 220. The Board of Deacons shall encourage the people to contribute to the Sustentation Fund of the Church; and should itself, or through a sub-committee of its members or other special committee, divide the congregation into small and convenient districts, and appoint persons to call

monthly or quarterly on the people, give them information regarding the Fund, and bring in their contributions.

221. The Board of Deacons shall convene monthly, or at least quarterly, to receive reports regarding the state of the Sustentation and other funds of the Church, consider how the temporal interests of the congregation may be best promoted, and implore the Lord's blessing on their work.

Official and General Church Expenses. 222. The Board of Deacons shall defray the assessment to the Incidental Fund of the General Assembly, and the fees payable by the congregation to the Clerks of Presbytery and Synod; and should provide for the expenses incurred by the minister and the commissioned elder in attending meetings of Presbytery, Synod, and General Assembly.

Statement of Accounts. 223. The Board of Deacons shall prepare each year a full statement of the congregational accounts; have its accuracy certified by auditors appointed by the congregation or, failing this, appointed by the Board; and submit this audited statement to the congregation, and a copy thereof, with a list of all contributors to stipend and the Sustentation Fund and the amount paid by each, and, if required, the Minute Book of the Board, to the Presbytery, at its stated meeting on the first Tuesday or Wednesday after the second Sabbath of April. It is recommended that Boards of Deacons adopt the 31st of March as the close of their financial year.

224. The Board of Deacons shall give answers to such statistical or other queries as may from time to time be addressed to it by any superior court.

Congregational Committees. 225. Where deacons have not been appointed in accordance with the law in Paragraph 190, and until they are so appointed, or where the deacons are too few in number to discharge the duties intrusted to them, the qualified voters of the congregation shall, under the oversight of the Session, annually choose from among themselves a certain number possessing the qualifications required of deacons, to whom, in conjunction with the members of the Session, and the deacon or deacons (if there be any), the temporal affairs of the church shall be intrusted. Upon the committee so constituted shall temporarily devolve all the duties required of the Board of Deacons, and the meetings of this committee shall be under the same regulations as those of the Board.

CHAPTER VI.

THE CONGREGATION.

SECTION I.—MEETINGS OF THE CONGREGATION.

226. A meeting of the congregation is called from the pulpit, by the authority of the Session. It may be called to consider the state of religion; promote the cause of missions or Sabbath schools, or otherwise advance the Lord's work; choose ruling elders or deacons, or members of the Congregational Committee; receive reports from the Session, Board of Deacons, or Sabbath schools; appoint auditors of the congregational accounts; memorialize the courts of the Church or the civil authorities, and appoint commissioners to act on its behalf, and to support its memorials; authorize the purchase or sale of lands, or the purchase, erection, or sale of buildings, for the congregation; approve of site for the church, manse, or school-house, or of proposed alterations of the same; contribute, or authorize the raising of, funds for congregational or other religious or charitable objects; appoint, or accept the resignation of, trustees of the congregational property; or for such other Christian objects as the Session may determine.

227. The congregation shall also convene when directed to do so by the Presbytery, or by a superior court.

228. In every case of the meeting of a congregation, the notice convening it shall specify the business to be transacted; and no business except that specified shall be brought before the meeting.

229. No purchase, leasing, or sale of church property, or selection of site of church or manse, or erection of new buildings on congregational property, shall be made without the approval of the congregation convened to consider the matter after at least a week's notice, and without the sanction of the Presbytery.

230. At every meeting of the congregation the Moderator of the Session has the right to preside; but, at his request, any other minister of the Church or any qualified voter chosen by the meeting may act as chairman.

231. A faithful record of the proceedings of every meeting of the congregation shall be made by the Clerk of Session in the Minute Book of the Session.

232. Every meeting of the congregation shall be conducted in accordance with the "General Rules for the Management of

Business in Judicatories," Paragraphs 39, 40, 42, 43, and 51 to 100 inclusive.

233. In a meeting of the congregation, should a question be put to the vote, it shall be decided by the qualified voters only.

SECTION II.—TRUSTEES OF THE PROPERTY OF THE CONGREGATION.

234. The trustees of every house of worship, school-house, or other building, or of any grave-yard, belonging to the congregation, shall hold the same for the members of the congregation in connexion with the General Assembly professing the doctrines contained in the Confession of Faith, and the Catechisms, Larger and Shorter, compiled by the Assembly of Divines at Westminster; and such creation or declaration of trust shall be either embodied in the lease of the building or grave-yard, or expressed in a separate deed.

235. The trustees of every manse or manse-farm or glebe belonging to the congregation, shall hold the same for the benefit of the minister of the congregation in connexion with the General Assembly professing the aforesaid doctrines, and such creation or declaration of trust shall be embodied or expressed as aforesaid.

236. The trustees of property of any kind whatsoever belonging to the congregation, shall be members of the Presbyterian Church in Ireland, and should not be fewer than three in number. On the reduction, by death or otherwise, of the number of the trustees below three, the congregation should lose no time in choosing and appointing an additional trustee or trustees.

237. Leases, or declarations of trust, shall provide that when a trustee for a congregation of which he is a member has received a certificate of disjunction from the Session, he shall *ipso facto* cease to be a trustee, unless the congregation he has left request his continuance in office.

238. No resignation by a trustee of his trusteeship of congregational property shall be accepted, and no choice or appointment of a new trustee or trustees whether original or new shall be made, except by the congregation assembled either at public worship or at any other time, as the Session may determine, and after notice of the time and place of such meeting and of the object for which it is to be held, has been given from the pulpit

on at least two Lord's days preceding. [For Form of Notice of Meeting of Congregation to appoint New Trustees, see Appendix vii. 5, p. 184.]

239. Before a resignation by a trustee of his trusteeship of congregational property is accepted, it should be ascertained that the acceptance of such resignation is in accordance with the lease or declaration of trust, and is otherwise legal.

240. At the meeting of the congregation held to receive a trustee's resignation of his office, or to choose and appoint a new trustee or trustees, a memorandum of such resignation or of the choice and appointment of the new trustee or trustees shall be executed in the presence of such meeting, be attested by two or more witnesses, and be preserved among the records of the congregation. [For Form of Lease to Trustees, Form of Declaration of Trust, and Form of Memorandum of Choice and Appointment of New Trustees, see Appendix viii. 1-3, pp. 185-190.]

241. The trustees for the congregation should have all its title-deeds and securities deposited in the muniment room of the General Assembly, and should give copies of all such deeds and securities to the Board of Deacons to be retained among its records. [For Rules for Preservation of Documents in Muniment Room of General Assembly, and for access to such documents, see Appendix xv, pp. 209, 210.]

CHAPTER VII.

THE PRESBYTERY.

SECTION I.—MEETINGS OF THE PRESBYTERY.

242. The Presbytery shall hold at least four stated or general meetings in each year; and, should it alter the times of its stated or general meetings, it shall report the alteration to the Synod.

243. The Presbytery shall also meet when and where it is directed to do so by the Synod or the General Assembly.

244. The Presbytery has the right to choose its own Moderator; but it is expedient that the office be rotatory, and that no one be appointed Moderator till he has been at least three years a presbyter. When a new Presbytery is formed and meets for the first time, the oldest minister of the Presbytery

who is present shall act as Moderator in constituting it, unless the General Assembly has appointed otherwise.

245. The Moderator shall enter upon office at the stated meeting of the Presbytery immediately preceding the annual meeting of the Synod with which the Presbytery is connected, and shall continue in office one year, unless in the course of the year it be otherwise determined by the Presbytery.

246. When the Moderator is not present at a meeting, the Presbytery shall appoint the ex-Moderator, or some other member, to preside as Moderator *pro tempore*.

247. The Presbytery may appoint a special or *in hunc effectum* meeting, for transacting any particular business, and such meeting may adjourn from time to time, but not beyond the next stated meeting of the Presbytery. At a special meeting no business can be entered upon except that for which the meeting was appointed.

248. An occasional, or *pro re nata*, meeting of the Presbytery may be called by the Moderator in the exercise of his own discretion; and, at the request in writing of any three members of the Presbytery, he shall convene such a meeting. When convening a *pro re nata* meeting the Moderator must in every case state in his notice the time and place of the meeting, and the specific business or object for which it is called; and must deliver or post such notice to each minister of the Presbytery and the representative elder of each of the Sessions, at least two clear days before the day of meeting. Unless this has been done no business can be transacted at the meeting. At a *pro re nata* meeting no business can be entered on except that for which the meeting has been called; and the conduct of the Moderator in calling the meeting, or of the requisitionists in having it called, must be considered and approved or disapproved before the Presbytery deals with the subject for which it has been convened.

249. The Presbytery may hold an occasional, or *pro re nata*, meeting at any time during the sittings of a court superior to it, if authorized to do so by that court; and in such case sufficient notice is given if intimation is publicly made, from the chair of the superior court, of the time, place, and object of the meeting.

250. Three members of the Presbytery, at least one of them being a minister, met at the appointed time and place, are a quorum, and, when constituted as a Presbytery, are competent to transact business.

251. The Presbytery having been constituted with prayer, the

Clerk, or Clerk *pro tempore*, shall receive any new commissions of ruling elders, adjust and call the roll of ministers and ruling elders, and mark the attendance of members. (On the roll of the Presbytery the names of the ministers shall be entered in the order of the dates of their ordinations.) If the meeting be a stated one, he shall then read the minutes of the last stated meeting and of any other meetings which may have been held subsequently; and the minutes shall be confirmed and attested by the signature of the Moderator presiding at the time of their confirmation, and the signature of the Clerk, unless they had been previously read and confirmed by the Presbytery. The minutes, when so signed, cannot be altered in any respect, unless by leave or order of the Synod or General Assembly; but, should any omission or inaccuracy be detected, the Presbytery may insert in a subsequent minute the supplement or the correction, on motion to that effect. Of such motion previous notice must be given, and it must be passed at a stated meeting of the Presbytery. In such a case a note of reference to the amended minute shall be entered on the margin opposite the original minute.

252. At a special meeting of the Presbytery, the minute appointing it shall be read; and at a *pro re nata* meeting, the notice of the Moderator convening it shall be read, and a copy thereof entered on the minutes.

253. When a Moderator *pro tempore*, or a Clerk *pro tempore*, is appointed at a meeting of the Presbytery, such appointment shall be noted in the minutes.

254. After the minutes have been signed, the Clerk shall intimate what business is to be transacted, and the Presbytery shall determine the order in which it is to be taken up. As a general rule, business arising out of the minutes has precedence of any new matter.

255. A minister, or a ruling elder, who is a member of another Presbytery of the General Assembly, or of a Presbytery of a Church holding fraternal relations with this Church, being present, may sit and deliberate with the Presbytery, on its invitation; but he shall not do so when a judicial process is before the court, and in no case shall he be allowed to vote.

SECTION II.—RIGHTS AND DUTIES OF THE PRESBYTERY.

256. It belongs to the Presbytery: (1) to deal with memorials or petitions addressed to it from the Sessions or Boards of Deacons,

or from the ministers, congregations, or members of congregations, under its care ; (2) to deal with memorials or petitions from any Church courts, or from ministers or members of other congregations, with reference to wrongs alleged to have been done them by the Sessions or Boards of Deacons under its jurisdiction ; (3) to receive and decide or judge in references for advice or for adjudication from Sessions, and in appeals against decisions of Sessions ; (4) to call for and review records of Sessions and of Boards of Deacons ; (5) to inquire into the conduct of Sessions and Boards of Deacons, and set them right if they have erred ; (6) to license petitions or memorials to the superior courts ; (7) to appoint *interim* Sessions and *interim* Moderators of Sessions ; (8) to receive under its care students for the ministry, examine them, try their gifts, and license them to preach the Gospel when found qualified ; and when necessary to certify such to other Presbyteries ; (9) to receive licentiates and ministers without charge duly certified to it by other Presbyteries of the Church, and receive and report on applications for admission from licentiates and ministers without charge of other Churches ; (10) to arrange for the election of ministers ; (11) to receive, and sustain, or reject calls ; (12) to make trial of probationers called to congregations or mission fields, and ordain them to the ministry ; (13) to install ministers ; (14) to ordain and install ruling elders and deacons ; (15) to receive from ministers demissions of congregations, and loose them from their charges ; (16) to inquire into and deal with reports affecting the character or efficiency of ministers of the Presbytery, and the character of ministers without charge, and of licentiates for the ministry, under its care ; (17) to receive charges or complaints against ministers or licentiates, cite witnesses, and take evidence in cases of complaint or charge, judge thereon, and pronounce and publish sentence ; (18) to see that the various duties of the ministry are properly discharged within its bounds ; (19) to provide preaching and other Gospel ordinances for destitute districts, and for congregations in the pastorate of which there is a vacancy ; (20) to organize congregations when it has obtained leave from the General Assembly to do so, and in certain circumstances to amalgamate congregations ; (21) to visit and inspect congregations, superintend generally their spiritual and temporal affairs, and interpose in any matter which, in the judgment of the Presbytery, affects their welfare.

257. Every Presbytery has the right to memorialize, petition, or overture the Synod or the General Assembly.

258. When a superior court has fixed a day for the meeting of a Session or a congregation, or for a special sermon or address, or for a collection for a mission or other object, the Presbytery shall, at its first stated meeting after the day so appointed, inquire respecting the fulfilment of the order; and, where the order has not been complied with, shall take steps to have the sermon or address delivered, the meeting held, or the collection made, by appointing, if necessary, a member to visit the congregation.

259. Each Presbytery shall meet annually on the first Tuesday, or Wednesday, after the second Sabbath of April; and shall examine, certify, and forward before the following Thursday to the Convener of the Committee on Statistics of the General Assembly the answers furnished by Sessions and Boards of Deacons to the queries of that Committee.

260. The Presbytery shall not certify the annual statistical returns from a congregation until it is satisfied of their accuracy, and until the congregation has made payment of the fees payable by it to the Clerks of Presbytery and Synod, and of the assessment to the Incidental Fund of the General Assembly.

261. The Presbytery shall have the financial reports of all the congregations under its care printed annually in pamphlet form; shall certify to the Synod that such pamphlet has been or is being prepared; and shall forward a copy thereof, not later than the 1st of June in each year, to the Convener of the General Assembly's Committee on Statistics, the Clerk of the Synod, and the Clerk of the General Assembly.

262. When a member of the Presbytery ceases to be a minister of a congregation, or to be a missionary, or a professor in the service of the Church, not having retired from active duty with its sanction; or is suspended or degraded from his office without appeal, or the sentence of suspension or degradation after appeal has been confirmed, he ceases to be a member of the Presbytery. During temporary suspension from office, while a charge against him is under investigation, he ceases to act as a member of the Presbytery.

263. The Presbytery shall annually submit to the Synod its Minute Book for examination.

Annual Report. 264. The Presbytery shall annually report to the Synod:—

(1.) The name of its Moderator for the ensuing year.

(2.) The names of ministers or missionaries who, since its last annual report, have died, resigned their charges, been ordained or installed, with the dates of death, resignation, ordina-

tion or installation, as the case may be, and that the ministers ordained or installed have signed the Westminster Confession of Faith in terms of the General Assembly's formula; also the names of those who, during the year, have engaged to subscribe to the Widows' Fund of the Synod of Ulster, the Secession Synod, or the Southern Association, and the names of any who, according to the law of the Church, have been exempted from such engagement, with the reasons of exemption.

(3.) The names of ministers who request that their congregations may be allowed to choose assistants and successors to them in the ministry; and of home missionaries who seek to retire from active duty.

(4.) The names of ministers or missionaries who, since its last annual report, have resigned the office of the ministry, or have been suspended or degraded, or have been declared to be no longer ministers of this Church; and of licentiates from whom licence has been withdrawn.

(5.) The names of candidates for the ministry licensed or entered upon trials, and of students examined, during the year; specifying in a schedule accompanying the report the classes for attendance on which the students have presented certificates. In reporting the licensure of a candidate for the ministry, the Presbytery shall state that he signed the Westminster Confession of Faith in terms of the Assembly's formula.

(6.) The names of licentiates, and ministers without charge, under its care, with their places of residence.

(7.) The names of licentiates, or ministers without charge, from other Churches applying to be received under the care of this Church, with the opinion of the Presbytery as to such applications.

(8.) The names of ministers and ruling elders whom it nominates for the Committees on Overtures, Bills, Books, and Order of Business, of the Synod and the General Assembly, and for the Theological Examination Committee and the Directory of Missions of the General Assembly; and of ministers, ruling elders, and deacons whom it nominates for the General Assembly's Sustentation Fund Committee—giving the residences of the elders nominated for the Directory of Missions and of the elders and deacons nominated for the Committee on the Sustentation Fund.

(9.) References of cases to the Synod for advice or for adjudication, and appeals against the decisions of the Presbytery, during the year.

(10.) The state of religion within its bounds ; the names of congregations which it proposes should be erected, or which have been erected by order of the General Assembly ; the names of congregations which have given no replies, or replies which were defective, to the queries of the General Assembly's Statistical Committee ; and the names of congregations which have not made the collections required by the General Assembly, or paid the assessment to its Incidental Fund.

(11.) That the financial reports of the congregations have been or are being printed in pamphlet form.

(12.) Any other matter, and its opinion or judgment on any matter, which the General Assembly or the Synod directs it to report.

265. The report of the Presbytery to the Synod shall be sent to the Clerk of the Synod three days before its meeting.

266. When the Presbytery of its own motion desires to bring before a superior court an opinion or proposal, or a suggestion concerning a law, it shall present it in the form of an overture ; and, when it desires to lay before it a petition or complaint, it shall do so in the form of a bill : such matters shall not be embodied in its report.

267. Each Presbytery may nominate a candidate for the office of Moderator of the Synod and a candidate for the office of Moderator of the General Assembly ; but such nomination shall not be made except at a stated meeting of the Presbytery in February, March, or April.

Special Duties of the Clerk of the Presbytery. } 268. The Clerk of the Presbytery shall notify to the Clerk of the General Assembly, on their occurrence, all licensures and ministerial changes, with the dates thereof. [For Forms of Notification, see Appendix iv. 1-4, pp. 178, 179.]

269. The Clerk of the Presbytery shall notify to the Secretaries of the Widows' Funds, or, in the case of the Secession Widows' Fund, to the Agent and Treasurer, ordinations, installations, degradations, and deaths of ministers, with the dates thereof, upon their occurrence.

270. The Clerk of the Presbytery shall notify every ministerial change, upon its occurrence, with the date thereof, to the Clerk of the Synod and to the Agent for the Sustentation Fund of the General Assembly.

SECTION III.—JURISDICTION OF THE PRESBYTERY
OVER MINISTERS.

271. The Presbytery shall see to it that ministers preach the Word faithfully to their congregations, regularly visit and catechise the families under their charge, visit the sick and afflicted, promote peace and temperance among the people, adopt means for the instruction of the young in Gospel doctrine and the distinctive principles of the Presbyterian Church, encourage education and missionary enterprise, and discharge all the other duties of the pastoral office.

272. The Presbytery shall require that ministers of congregations maintain two services each Lord's day, unless in cases which it deems exceptional, and that they make provision for the holding of meetings during the week for praise and prayer and the religious instruction of the people.

273. When the minister of a congregation becomes, from illness, unfit for a time for ministerial work, the Presbytery shall hold a conference with the Session and Board of Deacons of the congregation, with the view of providing for the supply of the pulpit during his illness.

274. It belongs to the Presbytery, and not to a Session, to inquire into rumours derogatory to the character, usefulness, or soundness in the faith of one of its ministers, or of a minister without charge under its care; and to receive and investigate any complaint or charge against a minister under its jurisdiction.

275. When no charge is preferred against a minister and there is no *fama clamosa* injuriously affecting his moral character, but when there is reason to believe that he is negligent in duty, or holds opinions inconsistent with the standards of the Church, the Presbytery shall first deal with him privately. Should it be necessary, the Presbytery shall put him on trial for such alleged neglect of duty or unsoundness in the faith, in accordance with the rules of Procedure in Cases of Scandal.

276. When it is publicly reported that a minister's usefulness has been seriously impaired, either through unfitness for his particular sphere of labour, or through inefficiency, indiscretion, or secularity, the Presbytery shall first confer with him, and if need be inquire into the matter; and, should there appear to be ground for the report, it shall take evidence regarding the facts alleged, and, if necessary, conduct a special visitation of the congregation. On sufficient evidence the Presbytery shall loose

the minister from his charge, and shall declare his congregation vacant.

277. The Presbytery shall see that a minister who has promised to subscribe to a Widows' Fund shall implement his promise within the period prescribed by the rules of the Fund.

278. The Presbytery shall require members to attend the stated meetings of the Presbytery, or to give satisfactory reasons for their absence.

279. A minister in active service shall not leave the pastoral charge of his congregation for more than two successive months, or demit the charge of his congregation, without previous notification to the Session and congregation and the consent of the Presbytery.

280. Should a minister seek aid outside the bounds of the Presbytery for the erection of any ecclesiastical building or removal of debt upon the same, he shall obtain a certificate from the Presbytery and shall submit his collection book to the Presbytery.

281. No Presbytery shall accept the demission of a congregation from a minister, or loose a minister from his charge, while a complaint is lodged against him, or while there is a *fama clamosa* injuriously affecting his ministerial character.

282. When a minister's demission of his congregation or of his professorial or missionary appointment is accepted, or he is loosed from his charge, his name shall be removed from the roll of the Presbytery, and he shall, if he so desire, receive credentials of his ministerial standing. Such credentials shall be ordered only at a stated meeting of the Presbytery, or at a special meeting or *pro re nata* meeting of the Presbytery expressly appointed therefor; and they shall always specify the particular Presbytery, Synod, or General Assembly with which the minister proposes to become connected. [For Form of Credentials, see Appendix v. 1, p. 179.]

283. When a minister is suspended or degraded from office, or is declared to be no longer a minister of this Church, without appeal to a higher court, or when the sentence of suspension or degradation, or the declaration, after appeal, has been confirmed, his name shall be removed from the roll of the Presbytery.

284. If in the interval between the date of a minister's credentials and of his connecting himself with another Presbytery, or after such connexion, a *fama clamosa* against him comes to the knowledge of the Presbytery which gave the credentials, it shall forthwith notify the existence and character of the *fama* to the

Presbytery he has joined, whose duty it shall be to investigate it by commission or otherwise, and decide according to the laws of the Church.

285. A Presbytery shall not transmit the request of a minister to be allowed to retire from the active duties of his office, without affording his congregation sufficient opportunity of expressing its views on the subject.

286. A minister is not permitted to enter into any private arrangement with a congregation, or its representatives, as to stipend, manse, or glebe, as a condition of his settlement amongst them.

287. The senior minister of a congregation is entitled to remain in possession of the manse and any glebe or farm connected with it, until he is removed from the charge by his own act, by the act of the Presbytery, or by death.

288. If a minister who commuted his annuity in lieu of Regium Donum, resign the charge of his congregation, but not to enter upon ministerial work in another congregation of this Church, he shall, before such resignation be accepted, sign in the Minute Book of the Presbytery a surrender of his claim upon the Commutation Fund of the General Assembly.

Occasional Assistants. 289. It is the right of a minister to employ, as an occasional assistant, any minister or licentiate of this Church, or of any Church in communion with her. A theological student of the fifth or sixth year may be occasionally employed to conduct a public service in any congregation of the Church, provided he has authority from his Presbytery so to exercise his gifts.

290. A minister shall not employ, as an occasional assistant, a minister or licentiate of any other Church, without having ascertained his Christian character, his good standing, his soundness in the faith, and his capacity to edify the congregation.

Celebration of Marriage. 291. Every ordained minister of the Presbyterian Church in Ireland has a right to solemnize marriage. (Cf. Paragraphs 671-677.)

292. In cases of difficulty, the minister may consult the Session before granting the certificate for marriage. He should also endeavour to ascertain that there is no lawful impediment to the marriage.

293. It is recommended that a minister do not join in marriage a member of the Presbyterian Church with an infidel or a Romanist.

294. A minister shall not solemnize marriage between parties

within the degrees of consanguinity or affinity forbidden in the Word of God. In the divine law the like rule governs both degrees.* “The man may not marry any of his wife’s kindred nearer in blood than he may of his own, nor the woman of her husband’s kindred nearer in blood than of her own.”†

295. A minister should not celebrate marriage on the Lord’s day.

296. Before celebrating marriage the minister should ascertain that the parties have complied with the requirements of the law of the land; and at least two witnesses shall be present when a marriage is solemnized.

Registry of Baptism. 297. Every minister shall keep a Register of Baptisms, and shall enter therein the name of each child baptized in connexion with the congregation, the dates of birth and baptism, and the names and residence of the parents, giving the maiden name of the mother.

298. The Register of Baptisms shall be the property of the congregation, and be under the charge of the minister. In case of a vacancy in the congregation, the Clerk of the Session shall be responsible for its safe keeping.

299. As the pastoral charge of a minister extends only to his own congregation, he shall not baptize the child of a member of another congregation without authority from the minister; or, in case of the minister’s absence or of a vacancy in the congregation, without a request from the Session.

SECTION IV.—JURISDICTION OF THE PRESBYTERY OVER SESSIONS AND BOARDS OF DEACONS.

300. It is the duty of the Presbytery to give advice to ministers, Sessions, and Boards of Deacons, in cases of difficulty.

301. The Presbytery has the right to call for and review, at any time, the records of a Session or of a Board of Deacons within its bounds. It shall, at its meeting on the first Tuesday, or Wednesday, after the second Sabbath of April in each year, examine the statement of accounts of the congregation, and the lists of contributors and their payments to stipend and the Sustentation Fund, furnished by the Board of Deacons.

* Lev. xviii; xx. 19-21; 1 Cor. v. 1.

† Confession of Faith, Chap. xxiv. Sect. iv.

SECTION V.—JURISDICTION OF THE PRESBYTERY OVER STUDENTS FOR THE MINISTRY.

302. In the Presbytery is vested the right of receiving under its care students for the ministry, of superintending and directing their education, of deciding as to the qualifications of candidates for the ministerial office, and of licensing them to preach the Gospel.

303. Every student for the ministry should before entering college place himself under the care of the Presbytery which has jurisdiction over the congregation to which he belongs.

Reception of Students. 304. In receiving a student under its care the Presbytery shall observe the following rules:—

1. When a student applies to be received for the first time under the care of a Presbytery, the Presbytery shall require from him a certificate from the Session of the congregation to which he belongs, stating that he is a member of the church in full communion, and has given evidence of piety and of gifts for the Christian ministry. This certificate he must present to the Presbytery with which the congregation is connected.

2. Before receiving the student under its care, the Presbytery shall not only require the certificate of the Session, but shall satisfy itself by conferring with the student that he is a person of intelligence, gifts, and piety, and is seeking the office of the ministry from right motives.

3. A student who began his collegiate studies without a definite view to the ministry, and who, either during the progress or at the close of his undergraduate course, seeks to place himself under the care of the Presbytery, shall be received, as a student joining it for the first time, in accordance with Rules 1 and 2.

4. The Presbytery shall not receive under its care, without the special leave of the General Assembly, a student who has entered upon his theological course; but this does not apply to a case of transfer from another Presbytery.

5. When a student from another religious denomination applies to be received under the care of a Presbytery, the Presbytery, having first satisfied itself as to his motives for desiring to enter the ministry of this Church, may receive him at any period in his undergraduate course, but in his reception Rules 1 and 2 must be observed. If he applies to be received after he has entered the theological course, Rule 4 must be observed.

6. When a student under the care of a Presbytery applies to

be transferred to another, the Presbytery with which he is connected shall, on sufficient cause being shown, give him credentials to that other Presbytery.

Education of Students. 305. In superintending the education of students under its care the Presbytery shall see that the following rules are observed :—

1. Students shall attend college at least six complete sessions—the first three to be passed in the undergraduate course, embracing English, Latin, Greek (two sessions), Logic, Mental Science, Mathematics, Physics, and, in places where there are such classes, at least one of the following subjects :—French, German, Political Economy, Geology, Chemistry, Zoology, Botany, Senior Latin, or Senior Mathematics; and the last three sessions in the course of theology.

2. Each session in the undergraduate course shall extend over at least five months, or two full terms.

3. The General Assembly sanctions the attendance of students during the undergraduate course at the following colleges :—The Magee Presbyterian College, Londonderry; the Queen's Colleges in Ireland; Trinity College, Dublin; and also at the Universities of Edinburgh, Glasgow, Aberdeen, and St. Andrews.

4. During the undergraduate course students shall attend a class of Sacred Rhetoric and Catechetics; but in places where there is no such class they must attend, in lieu thereof, the Bible and Catechetical Class of some evangelical minister, and produce to the Presbytery a certificate of such attendance.

5. Students may attend a Hebrew Class during one session of the undergraduate course. Before entering the Hebrew Class students shall pass an examination in the elements of Hebrew Grammar.

6. The attendance of a student on a theological class, before he has completed his undergraduate course, shall not be sustained by the Presbytery; but this shall not apply to the classes of Hebrew, and Sacred Rhetoric and Catechetics.

7. The Presbytery shall encourage the student to engage in appropriate Christian work during his undergraduate course; and shall, before he enters the theological classes, satisfy itself that he is manifesting a spirit and maintaining a walk befitting a candidate for the ministerial office.

8. In the theological course each session shall be not less than five months in duration.

9. During the theological course in the GENERAL ASSEMBLY'S COLLEGE, BELFAST, students shall attend the following classes :—

First Session.—Hebrew ; Christian Ethics, including Natural Theology ; Ecclesiastical History ; Sacred Rhetoric and Catechetics.

Second Session.—Hebrew, if not taken in the undergraduate course ; Systematic Theology ; Ecclesiastical History, including Church Government and Pastoral Theology ; Biblical Criticism ; Sacred Rhetoric and Catechetics.

Third Session.—Systematic Theology ; Biblical Criticism ; Sacred Rhetoric and Catechetics.

10. During the theological course in the MAGEE PRESBYTERIAN COLLEGE, LONDONDERRY, students shall attend the following classes :

First Session.—Hebrew ; Ethics ; Church History and Pastoral Theology ; Catechetics.

Second Session.—Hebrew, if not taken in the undergraduate course ; Theology ; Church History and Pastoral Theology ; Biblical Criticism ; Catechetics.

Third Session.—Theology ; Biblical Criticism ; Catechetics.

11. The General Assembly sanctions the attendance of a student at any fully equipped theological college of a Church which holds the standards of this Church, or at any such foreign college whose teaching is in harmony with the standards of this Church ; but requires the student to take all the classes and do all the work in each class prescribed by such Church for its own students, and to present to the Presbytery certificates showing that he has done so in a satisfactory manner. Should a student take his whole theological course at such a college, he shall attend, for two complete sessions, each of the following classes :—Hebrew ; Systematic Theology ; Ecclesiastical History ; Biblical Criticism ; Pastoral Theology ; and Sacred Rhetoric and Catechetics : he shall also attend a class of Ethics for one session.

12. During their theological course in any college, students shall attend an Elocution class for at least one session ; and they are strongly recommended to attend a class of Sacred Music.

13. Every student (undergraduate or theological), under the care of a Presbytery, shall lay before it, at its first stated meeting after the close of each college session, class tickets from the several professors under whom he has studied, certifying that his attendance, moral conduct, and progress in his studies have been satisfactory ; and that he has attended the usual class

examinations, performed the prescribed exercises, and passed the examination in each department at the close of the session. He shall also produce from some minister of the Presbyterian Church a certificate of his regular attendance on public worship.

14. Each Presbytery having students under its care, shall hold a special meeting on the first Tuesday or Wednesday of September in each year, for the purpose of examining them, either orally or by written papers, and transacting any other business connected with their education. Of this meeting each student shall be apprised when he submits his certificates to the Presbytery. In order to secure an early and continued attention to Scripture and the subordinate standards of the Church, every student shall be examined on the following subjects:—

(1.) After his first session, on the Old Testament, from Genesis to Deuteronomy inclusive; and the Shorter Catechism, Questions 1-38, with the Scriptural proofs.

(2.) After his second session, on the books of Scripture from Joshua to Job inclusive; the remainder of the Shorter Catechism, with proofs; and the Confession of Faith, Chapters i-iii.

(3.) After his third session, on the remaining books of the Old Testament; the Larger Catechism, Questions 1-90; and the Confession of Faith, Chapters iv-x.

(4.) After his fourth session (first in the theological course), on the Gospels and Acts of the Apostles; the Larger Catechism, Questions 91-148; and the Confession of Faith, Chapters xi-xx.

(5.) After his fifth session (second in the theological course), on the remaining books of the New Testament; and the remainder of the Larger Catechism, and of the Confession of Faith.

15. When, in accordance with Paragraph 304, Rule 3, a student is taken under the care of a Presbytery during the progress or at the close of his undergraduate course, he shall present to the Presbytery the certificates required of students of his standing who have been taken under its care at the beginning of their collegiate course; and shall be examined on the books of Scripture, and portions of the Catechisms and Confession of Faith, appointed for such students.

16. A student from another religious denomination, on becoming connected with a Presbytery, shall present such certificates and submit to such examinations as are prescribed for students of the same standing.

17. The Presbytery shall not, at any one meeting, extend the examination of a student beyond the subjects appointed for a

single year ; nor shall a student be examined oftener than once in three months, nor during the college session except in the holidays.

Trials of Students } 306. When a student has passed the
before Licence. } prescribed examinations and has attended
 one session of the theological course, the Presbytery may take him on trial for licence. Before doing so it shall satisfy itself as to his personal religion, and shall put to him the following questions :—

(1.) So far as you know your own heart, have you felt your need of a personal Saviour, and have you been persuaded and enabled by God's Spirit to embrace Jesus Christ freely offered to you in the Gospel ?

(2.) Have you been induced, so far as you know your own heart, to seek the office of the Christian ministry from love to Christ, and a desire to promote His glory in the salvation of sinners ?

307. The Presbytery shall prescribe to the student the following pieces of trial :—

1. A homily on a given subject.

2. An exposition of a portion of Scripture.

3. A critical exercise. In the critical exercise the student shall (1) establish the correct reading of the text, if that is contested ; (2) critically analyze and expound the text from the original, pointing out and removing difficulties of interpretation, if any occur ; (3) paraphrase the text ; (4) state the doctrinal propositions contained in the passage.

4. A discussion of a controverted question in theology. In this discussion the student shall (1) state the question ; (2) explain the terms ; (3) adduce different opinions held ; (4) support by appropriate arguments the view which appears agreeable to truth, and illustrate it by a portion of Scripture which may be adopted as a text ; (5) answer objections to the view advocated.

5. A popular discourse upon a prescribed text.

308. Of these pieces of trial, the first and second shall be given to the Presbytery by the student before the commencement of his second session in the theological course ; the remaining pieces before the commencement of his third session : the first, third, and fourth may be read ; the second and fifth must be delivered without manuscript. The Presbytery shall not, at any one meeting, accept more than one piece of trial from the student.

309. The Presbytery shall criticise each piece of trial privately,

in the presence of the student, that he may profit by its judgment and may, if requisite, give explanation of his statements.

310. The Presbytery may authorize a theological student of the fifth or sixth year to conduct occasionally a public service in any congregation to which he may be appointed, provided the Presbytery is satisfied of his fitness to do so.

311. When the student has satisfactorily passed the examinations required after each of the first five sessions of the collegiate course, has given evidence that he has been engaged in appropriate Christian work and is manifesting a spirit and maintaining a walk befitting a candidate for the ministerial office, and has delivered the first and second pieces of trial; the Presbytery shall give him a certificate of these facts to the Theological Examination Committee of the General Assembly, and recommend him for its first examination.

312. Every student must before receiving licence pass two examinations conducted by the Theological Examination Committee.

313. The first examination by the Theological Examination Committee shall be annually held in the month of October, shall be conducted by written papers, and shall embrace the following subjects:—(1.) A specified portion of the Hebrew Scriptures, with Hebrew Grammar. (2.) A specified portion of the Greek New Testament. (3.) Ethics, from a specified text-book. (4.) A specified portion of Church History. Students must pass this examination before they enter on their final session in the theological course.

314. A student coming to the first examination must send to the Convener of the Theological Examination Committee, eight clear days before the examination, his diploma of Bachelor or Master in Arts, or the General Assembly's Certificate in Arts; satisfactory tickets from all the undergraduate classes on which attendance is enjoined by the General Assembly; and the proper certificate from the Presbytery with which he is connected, recommending him for examination.

315. When a student has passed all his examinations in Scripture and in the formularies of the Church, has delivered all his pieces of trial to the satisfaction of the Presbytery, and has finished the third session of the theological course, he may proceed to the second examination by the Theological Examination Committee.

316. The second examination by the Theological Examination Committee shall be annually held in the month of April,

shall be partly by written papers and partly oral—all the students in the oral examination being questioned, as far as possible, upon the same topics—and shall embrace the following subjects :—(1.) Systematic Theology, from a prescribed text-book. (2.) Biblical Criticism and Exegesis. (3.) Scripture, including Biblical History and Geography; and Catechetics. Students shall also be examined as to their personal religion and motives in seeking the ministerial office, and shall be asked whether they are prepared to sign the Westminster Confession of Faith.

317. A student coming to the second examination must, eight clear days before the examination, send to the Convener of the Theological Examination Committee satisfactory tickets from all the theological classes on which attendance is enjoined by the General Assembly, and a certificate from the Presbytery with which he is connected, testifying that he has delivered all his pieces of trial and passed all his examinations in the Presbytery.

**Licensing of Students
as Probationers
for the Ministry.** } 318. When a student has delivered all the prescribed pieces of trial to the satisfaction of the Presbytery, has passed all the Presbyterial examinations, has presented to the Presbytery the certificate of the Theological Examination Committee stating that he has passed its first and second examinations, and has signified his desire to be licensed, the Presbytery shall appoint a minister to address him on his responsibilities and duties.

319. The student, before receiving licence, shall be asked the following questions :—

(1.) Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice ?

(2.) Do you believe the Westminster Confession of Faith, as described in the book of the Constitution and Government of the Presbyterian Church in Ireland (Chap. ii. par. 20), to be founded on and agreeable to the Word of God, and as such do you acknowledge it as the confession of your faith ?

(3.) Do you approve of the Catechisms compiled by the Assembly of Divines at Westminster, and received as the Catechisms of this Church ?

(4.) Are you resolved, through divine grace, firmly and constantly to adhere to the doctrine contained in the said Confession and Catechisms, and to teach and defend it to the utmost of your power against all errors ?

(5.) Do you believe the Presbyterian form of Church govern-

ment to be founded on and agreeable to the Word of God, and do you promise to adhere to and support it, and to yield submission in the Lord to the courts of this Church?

(6.) Have you been induced, so far as you know your own heart, to seek the office of the Christian ministry from love to God, and from a sincere desire to win souls to Christ and promote the divine glory?

(7.) Are you prepared to subscribe the Westminster Confession of Faith in terms of the General Assembly's formula?

320. The student, having answered these questions in the affirmative, shall subscribe the following formula in the Minute Book of the Presbytery:—

“I believe the Westminster Confession of Faith, as described in the book of the Constitution and Government of the Presbyterian Church in Ireland (Chap. ii. par. 20), to be founded on and agreeable to the Word of God, and as such I subscribe it as the confession of my faith.”

321. The Presbytery shall then engage in prayer, and license the student as a probationer for the ministry, the Moderator using the following or like words:—

“In the name of the Lord Jesus Christ, the sole King and Head of the Church, and by the authority with which He has invested us for its edification, we, the Presbytery of, do hereby license you,, to preach the Gospel publicly, as a probationer for the ministerial office; and may the Spirit of the Lord rest upon you, and make you sufficient for the work to which you are appointed.”

322. The minister appointed shall deliver appropriate instructions and counsels to the licentiate, and the proceedings shall be concluded with prayer.

323. Licence shall be given to a student only by the Presbytery, and not by a commission or committee thereof.

324. The following shall be the form of the record of the licence in the Minute Book of the Presbytery:—

“The Presbytery having previously received satisfactory testimonials from the Session of, in favour of; having had evidence of his piety; of his proficiency in languages, philosophy, and theology; of his talents for public instruction; and having ascertained his soundness in Christian doctrine, and having been certified thereof by his subscription of the Westminster Confession of Faith as the confession of his faith, did this day license

the said to preach the Gospel as a probationer for the Christian ministry.”

325. If the student has passed through part of his course of study under the superintendence of another Presbytery, the form of record of the licence shall be altered to correspond with the circumstances of the case.

326. When a student has received licence, the Clerk of the Presbytery shall forthwith notify his name and residence, and the date of his licence, to the Clerk of the General Assembly.

SECTION VI.—JURISDICTION OF THE PRESBYTERY OVER LICENTIATES AND MINISTERS WITHOUT CHARGE.

327. Every licentiate shall be at the disposal of the Presbytery for the supply of its vacant congregations, or for the relief of its ministers who may be temporarily invalidated, except when he holds an appointment from the Board of Missions of the General Assembly, or has accepted the invitation of another Presbytery to supply a vacancy.

328. A licentiate, or minister without charge, shall not preach in a vacant congregation except he has been appointed or invited to do so by the Presbytery with which the congregation is connected, or by the commission or committee of the Presbytery, or superior court, in charge of the congregation.

329. The Presbytery shall watch over the character of every licentiate under its care, or labouring within its bounds; and, should a charge be made against a licentiate, or report arise to his prejudice, shall make such charge or report the subject of immediate and strict investigation. If the licentiate be under its care, the Presbytery shall in such investigation proceed as in a case of complaint or injurious rumour against a minister; and, should the complaint or injurious rumour be established by evidence, shall admonish or rebuke the licentiate, or withdraw his licence, or give direction that he be excluded from communion by the Session of the congregation of which he is a member. If the licentiate against whom there is a charge or unfavourable rumour be not under the care of the Presbytery, but only temporarily labouring within its bounds, it shall apprise the Presbytery with which he is connected of the existence and nature of the charge or rumour, and this Presbytery shall make the investigation.

330. If a licentiate, or minister without charge, becomes a re-

sident within the bounds of another Presbytery, or receives and accepts a call to be a missionary or a minister of a congregation in another Presbytery, he shall obtain credentials of his standing from the Presbytery with which he is connected,—in the former case, within six months from his change of residence, and in the latter, within a month after the call has been placed in his hands; and shall forthwith present such credentials to the Presbytery within whose bounds he has become a resident, or in connexion with which he has accepted a call.

331. Credentials in favour of licentiates or ministers without charge shall be granted by the Presbytery, and not by a commission or committee thereof; and shall be signed by the Moderator and by the Clerk of the Presbytery. Such credentials shall be held to be presented to a Presbytery when they are transmitted to the Moderator. [For Forms of Credentials, see Appendix v. 2, 3, p. 180.]

332. A licentiate or a minister without charge from any other Church, applying to be received under the care of a Presbytery of this Church, must produce to the Presbytery—at least three months before the annual meeting of the General Assembly, or six months, if he has been residing outside the United Kingdom—should he be a licentiate, proof of his attendance on a collegiate course in Literature, Science, and Theology, equal to that which the General Assembly requires of its own students, extract minutes of his licensure, and a certificate of his good standing as a licentiate; and, should he be a minister without charge, a certificate of his good standing as a minister. On his doing so, the Presbytery shall enter the application in the minutes of its proceedings, taking a memorandum of the documents produced; shall make full inquiry as to the history, character, and doctrine of the applicant, and his reasons for seeking to join this Church; and shall transmit his request, with its opinion thereon, through the Synod, to the General Assembly.

333. Should the General Assembly authorize a Presbytery to receive under its care a licentiate, or minister without charge, from another Church, the Presbytery shall require such licentiate or minister, previous to his reception, to sign the Westminster Confession of Faith in terms of the General Assembly's formula, in the Minute Book of the Presbytery; and shall report his signing of the Confession to the Synod.

SECTION VII.—JURISDICTION OF THE PRESBYTERY
OVER CONGREGATIONS.

I. FORMATION, AMALGAMATION, AND GENERAL OVERSIGHT OF
CONGREGATIONS.

Formation and Amalgamation of Congregations. } 334. It is the duty of the Presby-
 } tery to supply spiritually destitute
districts within its bounds with the preaching of the Gospel,
and to encourage, where necessary, the formation of congregations ;
but it shall not organize a new congregation until it has reported
on the case to the Synod, and has obtained the sanction of the
General Assembly. [For Forms of Memorials to a Presbytery
for Supply of Preaching, see Appendix vi. 1, 2, p. 181.]

335. When a new congregation is organized, the Presbytery
shall appoint an *interim* Session to take charge of it, in
accordance with Paragraph 138.

336. Where two or more congregations in connexion with the
Presbytery or with different Presbyteries, adjoin, and a vacancy
in the pastorate occurs in one or more of them, the Presbytery
or Presbyteries, as the case may be, may unite the vacant con-
gregation with an adjoining one, or may unite the two vacant
congregations ; provided each of the congregations to be
united has agreed to the projected union, at a meeting of the
congregation called for the purpose on at least two Lord's days
preceding.

337. When adjoining congregations are united, the Sessions
and Boards of Deacons of such congregations are *ipso facto* amal-
gamated ; and the names, books of registry, and properties of
every description, heretofore belonging to the separate congre-
gations, belong thenceforth to the united congregation.

338. Should a congregation be dissolved or cease to exist, the
Presbytery shall take measures to secure that the property of the
congregation be retained or disposed of for the use and behoof of
the Presbyterian Church in that district.

Leases and Trusts of Congregational Property. } 339. The Presbytery shall see
 } that every new lease, or assign-
ment of lease, for any property of a congregation, be drawn in
accordance with the Draft Forms and Precedents given in the
Appendix, and that there be in the lease or assignment, or in a
separate declaration of trust, words securing such property to the
congregation, in connexion with the General Assembly of the
Presbyterian Church in Ireland professing the doctrines contained

in the Confession of Faith and the Catechisms, Larger and Shorter, compiled by the Assembly of Divines at Westminster; and, in the case of a manse or glebe, stating also that it is given or held for the benefit of the minister of the congregation. [For Draft Forms and Precedents, see Appendix viii, pp. 185-190.]

Sabbath and Day Schools. } 340. The Presbytery shall foster Sabbath and day schools; and shall see that there is at least one Sabbath school maintained throughout the year in connexion with each of its congregations, and that the system of religious instruction in the Sabbath schools embraces the learning of the Shorter Catechism as well as the study of Holy Scripture.

341. The Presbytery shall make provision for holding, at least once a year, by committees of its members or otherwise, an examination, in Scripture and the Shorter Catechism, of the Presbyterian children attending day schools within its bounds.

342. The Presbytery shall take special care that the management of National and other schools does not pass from the hands of the officers or members of this Church; and that in the case of the death or removal of a minister, who has been the manager of a school, arrangements be made for the transmission of such management to his successor.

Church Edifices and Services. } 343. The Presbytery shall take care that nothing superstitious be allowed in a church edifice, or in church services.

Annual Meetings of Congregations. } 344. The Presbytery shall encourage the holding of public annual meetings of the congregations, at which Gospel addresses shall be delivered, and the claims of the mission schemes of the Church, and of Christian work generally, shall be brought before the people with the view of increasing their interest in the advancement of the kingdom of God at home and abroad.

Reports on State of Religion, and Accounts of Congregations. } 345. The Presbytery, having obtained from the Session of every congregation under its care a report on the state of religion in the congregation, shall, at its stated meeting on the first Tuesday or Wednesday after the second Sabbath of April in each year, prepare a general report on the subject for the Synod; and it shall at the same meeting obtain from each Board of Deacons an audited statement of the accounts of the congregation, signed by the minister and treasurer, with lists of all contributors to stipend and the Sustentation Fund, and the amount paid by each.

346. Should it appear, from the statements of accounts furnished to the Presbytery by the Board of Deacons of a congregation, that it has failed to pay the minister, in any year, the amount promised to him in the call from the congregation, the Presbytery shall take a note of any arrears which may have accrued since the last Presbyterial visitation; and the Presbytery, in settling accounts between the congregation and the minister or his heirs, after his resignation or death or when an assistant is being appointed, as the case may be, shall take into its consideration only the accumulated arrears so noted, and any others which may have accrued subsequently.

347. Should the accumulated arrears of stipend, which have been noted by the Presbytery as due by a congregation to its minister, at any time amount to double the annual stipend promised in the call, the Presbytery shall notify the Board of Deacons and congregation of the fact, and shall specially report the matter to the Synod.

2. SUPPLY OF ORDINANCES IN CONGREGATIONS WHICH ARE WITHOUT MINISTERS, OR WHERE MINISTERS HAVE RETIRED FROM ACTIVE DUTY.

348. A vacancy in the pastorate of a congregation is created by the death of the officiating minister thereof, or his being loosed from his charge; by the retirement of its minister from active duty with the leave of the General Assembly; or by the suspension or degradation of the officiating minister from the pastorate, or his being declared no longer a minister of this Church, without appeal to a superior court, or when such sentence of suspension or degradation, or such declaration, after appeal, has been confirmed: and such vacancy dates from the day of death, resignation, retirement, sentence or declaration, or confirmation of sentence or declaration, as the case may be.

349. When there is a vacancy in the pastorate of a congregation, the Presbytery shall have notification of the vacancy duly made in the congregation; and shall see that the congregation is supplied with the preaching of the Word and with other Gospel ordinances. A congregation in such circumstances may be supplied only by ministers or licentiates of the Presbytery, or by ministers or licentiates of other Presbyteries of the Church, or by ministers of Presbyterian Churches holding fraternal relations with this Church; but in all cases the persons so supplying must be appointed or invited by the Presbytery with which the congregation is connected, or by a commission of the Presbytery.

[For Form of Memorial for Supply of Preaching, see Appendix vi. 3, pp. 181, 182.]

350. If a person appointed or invited to supply the congregation with ordinances on a day or days specified, be unable to do so, he must give timely information of his being so unable to the Clerk of the Presbytery or the convener of the commission, who shall carry out the directions given to him by the Presbytery or the commission, as to the supply in that event, or, failing such directions, shall supply the congregation himself or by some other minister or licentiate of the Presbytery.

351. The fee to be paid by a congregation for the remuneration of a supplier shall be fixed by the Presbytery, and shall be in proportion to the stipend paid by the congregation. The amount of such fee shall in all cases be stated beforehand to the supplier.

352. When the Board of Missions of the General Assembly aids a congregation in defraying the expenses of a supplier, the Presbytery and the Board shall make such arrangements, as to the duties and remuneration of the supplier, as shall seem to them judicious.

353. While the officiating minister of a congregation is under temporary suspension by the Presbytery before or during trial, or while an appeal against the sentence of suspension or degradation passed upon him, or against the declaration of the Presbytery that he is no longer a minister of this Church, remains undecided, the Presbytery shall see that the congregation is supplied with ordinances in accordance with the preceding rules.

3. PREPARATION OF LISTS OF VOTERS FOR CONGREGATIONS REQUIRING MINISTERS.

354. When there is a vacancy in the pastorate of a congregation, it is the duty of the Presbytery to appoint one or more of its own members, in addition to the *interim* Moderator of the Session, to be assessors with the Session in preparing a list of the qualified voters of the congregation; and in having such list read in the congregation, corrected (if necessary), and lodged with the Moderator of the Presbytery or with the convener of the commission of the Presbytery in charge of the congregation, if such commission has been appointed. Notice of the purposed reading of such list of voters, and of the time and place of the reading thereof, must be given at least eight days previously to the congregation at public worship on a Sabbath. [For Form of Memorial for preparation of List of Voters, see Appendix vi. 4, p. 182; and for Form of Notice of purposed reading of List of Voters, see Appendix, vii. 1, p. 183.]

355. Every member of the church in full communion with the congregation, whose name has been in the stipend book before the date of the vacancy in the pastorate, or twelve months before the day of making out the poll-list, and who is clear of stipend up to the accustomed period of payment immediately preceding the making out of the list, shall be entitled to vote, and his name shall be entered on the poll-list. Should the name of a husband not in communion be on the list of contributors to the stipend, his wife if in communion, or, if she be not, then the eldest child residing in the family and being in communion in the congregation, shall be the elector.

356. In the case of a new congregation, a communicant whose name has been three months in the stipend book before the day of making out the poll-list, and who has paid his stipend, shall be entitled to vote, and his name shall be entered on the poll-list.

357. At meetings of the Session with assessors, the *interim* Moderator of the Session shall preside; but in his absence, or at his request, one of the assessors being a minister shall preside.

358. On the day of reading the list of voters in the congregation, should any member of the congregation who claims to be a qualified voter thereof, discover that his name is not upon the list read, or object to the retention of any name thereon, he has the right to bring his claim or objection before the Session, which shall consider the claim or objection, give its decision thereon, and if necessary amend the list accordingly, or shall refer the case to the Presbytery. Should the member claiming or objecting, or any other member, be dissatisfied with such decision, amendment, or reference, he has the right of appeal to the Presbytery. The same right belongs in such case to any member of the Session with assessors, in regard to any of its decisions.

359. When the list of voters has been perfected by the Session, without appeal or reference, or by the Presbytery after appeal or reference, it shall be dated, signed, and certified as correct by the Moderator presiding at the meeting of the Session, or at the meeting of the Presbytery, as the case may be, who shall forthwith have it lodged with the Moderator of the Presbytery or with the convener of the commission, a certified duplicate being retained by the *interim* Moderator of the Session.

360. A poll-list, after being lodged with the Moderator of the Presbytery or convener of the commission, shall not be altered during the vacancy in the pastorate, unless the vacancy extend beyond twelve months; in which case the Presbytery shall have

a new list of voters prepared in accordance with the preceding rules.

361. Until the foregoing regulations have been complied with, the congregation shall not appoint any deputation to hear a candidate; nor shall the Presbytery or its commission appoint or invite a candidate to exercise his gifts in the congregation, or moderate in a call in favour of a minister or licentiate.

362. Should the head of a household registered as an elector die in the interval between the making out of the poll-list and the day of voting, his widow, if in full communion in the church, shall have the right to vote. Should his widow not be in full communion or should there be no widow, the eldest child in full communion in the congregation and resident in the family, shall be the elector. Should the deceased registered elector have been a widow, the eldest child in full communion in the congregation and resident in the family, shall be the elector.

4. ARRANGEMENTS FOR THE HEARING OF CANDIDATES IN CONGREGATIONS.

363. No person shall have a hearing in a congregation as a candidate for a vacant pastorate, unless he is a minister or licentiate of this Church, or a minister of a church whose ministers the General Assembly has declared to be eligible; and unless he has been appointed or invited by the Presbytery, or the commission of the Presbytery in charge of the congregation, to officiate in it as a candidate.

364. Any voter who wishes the congregation to hear a particular minister or licentiate, may apply to the Session to bring the name of such minister or licentiate before the congregation, and the Session shall give a decision upon the application.

365. Should the Session not approve, the name of the minister or licentiate shall not be brought before the congregation; but the voter has the right of petition to the commission of Presbytery, and of appeal to the Presbytery against the decision.

366. Should the Session approve—notification of the intention to petition for the hearing of a candidate or candidates having been given to the congregation on the preceding Lord's day—it shall bring the name of the minister or licentiate before the congregation, as that of a candidate who may be asked on trial; and, should more than half of those who vote (being qualified voters) be in favour of his being heard, a petition to the Presbytery or the commission of the Presbytery, asking it to procure

for the congregation a hearing of the candidate, shall be prepared, read in the congregation, and signed in its name by the presiding minister, who must in such case be the *interim* Moderator of the Session, or some other minister of the Presbytery appointed for the purpose. Commissioners shall also be appointed by the congregation to support its petition in the Presbytery or the commission of the Presbytery, and otherwise act on its behalf; and the names of such commissioners and a statement of their appointment shall be entered in or attached to the petition. [For Form of Notification of intention to Petition for the Hearing of a Candidate or Candidates, see Appendix vii. 2, p. 183; and for Form of Petition, see Appendix vi. 5, p. 182.]

367. The petition of the congregation may ask for a hearing of any number of candidates, for such times and in such order as it may specify, provided the Session has brought the name of each candidate before the congregation, and that more than half of those who vote (being qualified voters) have been in favour of hearing each; but it is not advisable that the congregation should request a hearing of many candidates.

368. Before granting a hearing of a candidate or candidates, the Presbytery shall ascertain the amounts which the congregation is prepared to pay toward stipend and the Sustentation Fund of the General Assembly, and shall use its best efforts to secure that these amounts shall be in proportion to the means of the people.

369. When the Presbytery or the commission of the Presbytery grants the prayer of the petition, it shall appoint or invite the candidate or candidates to officiate in the congregation; and shall inform each candidate of the day or days upon which he is to officiate, and of the remuneration which he is to receive.

370. A candidate unable or declining to officiate in the congregation at the time appointed, must give timely notice of his inability or declinature to the Clerk of the Presbytery, or to the convener of the commission of the Presbytery, who has informed him of his appointment, that the Clerk or the convener may provide a substitute; and such substitute may be another appointed candidate, if such be available, but failing him must be a minister or licentiate of the Presbytery.

371. After the congregation has heard the candidate or candidates for a hearing of whom it at any time petitioned, or has heard so many of them as could be procured to officiate, it may ask the Presbytery or the commission of the Presbytery for a rehearing of one or more of them, or for a hearing of another candidate or other candidates; or may ask it to moderate in a call for

some particular candidate, or for any minister or licentiate of the Church, or minister of a Church whose ministers the General Assembly has declared to be eligible, whether it has heard such minister or licentiate, or has been otherwise satisfied of his fitness. But it may ask the Presbytery to moderate in a call without having heard any candidate. [For Form of Petition to Moderate in a Call, see Appendix vi. 6, p. 182.]

372. As often as the congregation asks for the hearing of a candidate or candidates, the provisions of Paragraphs 363-370 shall be complied with.

373. When, and as often as, the Presbytery is asked to moderate in a call, notice must be given by the Session to the congregation, on the preceding Lord's day, that on the following Sabbath a minister will attend to ascertain if the congregation is ready to petition the Presbytery or the commission of the Presbytery to moderate in a call, and, if so, to what particular minister or licentiate; and such notice must be preserved and attested by the Clerk of the Session as having been read in the congregation. [For Form of Notice, see Appendix vii. 3, p. 183.]

374. On the Sabbath specified in the notice, the presiding minister, who must be either the *interim* Moderator of the Session or some other minister of the Presbytery appointed for the purpose, after reading the notice with the attestation to the congregation, shall put the question—"Petition the Presbytery or the commission of the Presbytery to moderate in a call, or not?" and should half or more than half of those who vote, being qualified voters, be against petitioning, the congregation may arrange to ask the Presbytery or the commission of the Presbytery for a hearing of a candidate or candidates.

375. Should more than one half of those who vote, being qualified voters, be in favour of petitioning, the presiding minister shall then announce that it is open to any voter to move that the congregation shall ask the Presbytery or its commission to moderate in a call to a particular minister or licentiate.

376. Should any voter so move, and the motion be seconded by a voter and not withdrawn, it shall be put to the congregation; and if more than one half of those who vote, being qualified voters, be in its favour, a petition from the congregation to the Presbytery or its commission, asking it to moderate in a call to such minister or licentiate, shall be drawn up, read in the congregation, signed in its name by the presiding minister, and transmitted to the Presbytery or its commission. Commissioners shall also be appointed by the congregation to support its petition

in the Presbytery or the commission of the Presbytery, and otherwise act on behalf of the congregation; and the names of such commissioners and a statement of their appointment shall be entered in or attached to the petition. Should there not be a majority for the motion, a proposal to petition the Presbytery to moderate in a call to another minister or licentiate may then be moved, seconded, and similarly voted on; and so on, until no further motion is made, or a motion is carried by a majority of those who vote, when a petition in accordance therewith shall be drawn up, read, signed, and transmitted. If no motion have a majority in its favour, the congregation may arrange to ask the Presbytery or the commission of the Presbytery for a hearing of a candidate or candidates.

377. A vote in the congregation may be taken by the voices, or by a show of hands; but, if any voter demand it, the list of voters shall be called, and the votes marked and reckoned.

5. MODERATION IN CALLS FROM CONGREGATIONS TO MINISTERS OR LICENTIATES.

378. The Presbytery shall not moderate in a call to a minister or licentiate who is not a minister or licentiate of this Church, or a minister of a Church whose ministers the General Assembly has declared to be eligible. (Cf. Paragraph 363.)

379. When the Presbytery is petitioned to moderate in a call to a particular minister or licentiate, in accordance with Paragraphs 371, 373—377, and grants the prayer of the petition, it shall appoint two or more of its members as a commission to moderate in a call to such minister or licentiate, upon a specified day which shall not be the Lord's day; and notice of this appointment shall be given to the congregation on the two preceding Sabbaths, and shall be preserved and attested by the Clerk of the Session as having been read in the congregation. [For Form of Notice with attestation, see Appendix vii. 4, p. 184.] When a commission of the Presbytery in charge of the congregation is so petitioned, it shall itself moderate in the call.

380. On the day specified, after appropriate religious exercises, the convener of the commission, or other minister thereof chosen to preside, shall read again to the congregation the notice given, with the attestation attached, and shall put the question—"Call Mr.....whom you have named in your petition to the Presbytery [or the commission of the Presbytery] or not?"

381. Should the congregation be unanimous as to the giving of a call to him, a call shall be drawn up, signed in the con-

gregation by as many voters and other members as wish to do so, and certified by the Moderator of the commission.

382. Should the congregation not be unanimous, and a poll be demanded by a voter, a poll shall be taken on the list of voters which has been lodged with the Moderator of the Presbytery, or with the convener of the commission of the Presbytery, the provisions in Paragraph 362 being observed.

383. Should two-thirds of those who vote be in favour of giving a call, a call shall be drawn up, signed in the congregation by as many voters and other members as wish to do so, and certified by the Moderator of the commission. The commission, when making out a call, should recommend the congregation to promise to pay the stipend to the minister quarterly. Commissioners may be appointed by the congregation to support its call.

384. In taking a poll the rule in Paragraph 377 shall be observed. After the list of voters has been read and the votes marked, no one shall be allowed to vote, unless he can show that his name was not called, or that he had not heard it called, or that he came in after his name had been read. In no case shall a vote be accepted after the state of the poll has been declared by the presiding minister.

385. Should there not be two-thirds of those who vote in favour of giving a call to the particular minister or licentiate, a call to him cannot be made out, but the congregation may arrange to ask the Presbytery or the commission for a hearing of a candidate or candidates. No second moderation in a call to the candidate, or second poll for him in the congregation, shall be allowed during the vacancy then existing, unless the laws of the Church have been violated in the carriage of the poll.

386. It being desirable that a call should be signed by as large a number of the congregation as possible, the call may be retained by the Session till the succeeding Sabbath, when the officiating minister shall invite those who have not already signed it to do so, and shall certify any additional signatures.

387. The following shall be the form of call :—

“ We, the members of the congregation of, in connexion with the General Assembly of the Presbyterian Church in Ireland, having heard a good report of you,, and being fully satisfied of your fitness to be our teacher in the Lord, do hereby call and invite you to undertake the work of the ministry among us, promising to respect you for your work’s sake, to attend to your instructions in the Gospel,

and to submit to the discipline of the Presbyterian Church according to the law of the Lord Jesus Christ; and we further promise the annual sum of, payable, for your support and encouragement, and to contribute to the Sustentation Fund of the Church according to the regulations of the General Assembly. Dated and signed in our congregation at, this day of, in the year

“Signed,.....”

“We certify that we attended in the congregation of, this day of, in the year, by appointment of the Presbytery of, as its commission, to moderate in a call from the said congregation to, and that we were present at the signing of the call.”

....., Moderator.

.....,

388. Should any voter in the congregation, or member of the commission of the Presbytery in charge of the congregation, or of the commission moderating in the call, be dissatisfied with a decision or proceeding of the commission with reference to the poll or call, and protest against it, he shall be informed that he has the right to petition the Presbytery (if he be a voter), or to complain (if he be a member of the commission), with reference to the decision or proceeding, at the first meeting of the Presbytery when the commission shall report, and when all its proceedings and the question of the validity of the call shall be before the Presbytery.

389. The commission of the Presbytery in charge of a congregation requiring a minister, or appointed to moderate in a call from the congregation, shall report to the Presbytery at its first stated meeting after the signing of the call, or to any special or *pro re nata* meeting which may be held for the purpose before the stated meeting.

390. When the report of the commission, with the call, is submitted to the Presbytery, it is the duty of the Presbytery to consider any petition from a voter or complaint from a member of the commission, as to the proceedings of the commission, and to decide if the proceedings have been regular, and if the call be valid. It shall also determine whether the amount of stipend promised in the call is proportioned to the means of the people, and whether under all the circumstances of the case the call shall be sustained. Against its decisions, any voter in the

congregation, as a party in the case, or any member of the Presbytery, has the right of appeal.

391. If the call be found invalid, and there be no appeal, the proceedings of the moderation are annulled.

392. If the Presbytery sustain the call, and there be no appeal against its decision, and the person elected be a professor or missionary in the Presbytery, or a minister without charge or licentiate under the care of the Presbytery, the Presbytery shall present the call to him; and, if he accept it or retain it for consideration, shall appoint him to supply the congregation. Should he be a minister and accept the call, the Presbytery shall fix a day for his installation.

393. Should the person elected be a minister of a congregation of the Presbytery, the Presbytery shall have the congregation of such minister notified, at the public service upon the Lord's day, that a call to its minister shall be before the Presbytery, at an adjourned meeting to be held on a specified day, and that, if it desire, it may petition or send commissioners to such meeting; and the Presbytery shall adjourn to the time specified and may then present the call. No such notification or adjournment, however, shall be necessary, if the Presbytery be certified that the congregation has been already publicly apprised of the call and of the day of meeting of the Presbytery to consider it, and if by petition or commissioners it be before the Presbytery or have declined to petition or appoint commissioners.

394. When the Presbytery meets, and the petitions (if there be any) for or against the translation of the minister have been read, and the commissioners supporting or opposing it heard, and the minister heard, the Presbytery shall decide whether the call shall be presented. Should it present the call, and the minister accept it, the Presbytery shall loose him from the pastoral charge of his congregation, appoint him constant supplier, and fix a day for his installation. Should he decline the call, the call is *ipso facto* set aside.

395. If the person elected be not a minister of the Presbytery, or a minister or licentiate under its care, the Presbytery shall forward the call, and if it think fit send commissioners, to the Presbytery with which he is connected, which shall deal with the call and, if the call be presented and accepted, shall give him credentials of transference to the Presbytery to which the congregation belongs. If the person elected be the minister of a congregation, the Presbytery with which he is connected must observe the rules in Paragraphs 393 and 394.

396. When a call is presented it may be retained for consideration; but if not accepted or declined within one month from the day of presentation, it shall be held to be declined and is *ipso facto* set aside.

397. While a vacancy exists in a pastorate it devolves upon the Presbytery to supply the congregation with ordinances; but when a minister or licentiate of another Presbytery has been called, the Presbytery shall appoint him constant supplier of the congregation so soon as he presents satisfactory credentials, and shall, in the case of a minister, fix a day for his installation.

398. Stipend shall be reckoned from the date of the call, if accepted; and the minister elect shall be responsible for the payment of all suppliers from the same date.

6. RECEIVING TRIAL DISCOURSES FROM LICENTIATES.

399. When a licentiate has accepted a call to a congregation or to labour in a mission field, the Presbytery before arranging for his ordination shall prescribe to him the following pieces of trial:—(1.) A lecture. (2.) A question on a common head of divinity. (3.) A popular sermon. Of these pieces, the second may be read; the first and third must be delivered without manuscript.

400. A licentiate shall not deliver his pieces of trial before ordination within a shorter period than a month from the time when he was appointed constant supplier.

401. Should the Presbytery approve of the trial discourses of the licentiate, it shall appoint a day for solemnly setting him apart to the work of the ministry.

7. ORDINATION AND INSTALLATION OF MINISTERS.

402. When the Presbytery has appointed a day for ordaining or installing a minister in a congregation, it shall send a member to serve the edict in the congregation, at least eight days before the day of ordination or installation.

The form of the edict shall be as follows:—

“A call from this congregation having been presented to, sustained by the Presbytery, and accepted by him, the Presbytery of hereby publishes its edict, that the day of has been appointed for his ordination and induction [or, in the case of an ordained minister, for his installation]. If any member of this

congregation have objection to his life or doctrine, or if any person or persons have claims against the congregation for arrear of stipend, ministerial expenditure for the congregation with its recorded sanction, or supply of ordinances, such objection or claims must be lodged, within three days from this time, with, the Moderator of the Presbytery, otherwise the Presbytery will not take them into its consideration. The congregation is further notified, that should such claims as this edict has specified be made in the time specified and be found valid by the Presbytery, the congregation must have them settled three days before the day fixed for the ordination [or installation]. It must also pay any accounts due by it to the Presbytery. The Presbytery has appointed the day to be observed by all concerned as a season of special prayer for the divine blessing.

....., Moderator of the Presbytery of"

"Published in the congregation of, by, this
..... day of"

403. It is the duty of the Moderator of the Presbytery to lay before the Presbytery, prior to the ordination or installation, any objections and claims which have been lodged with him; and it is the duty of the Presbytery to consider such objections and claims, the parties concerned being previously notified by the Moderator.

404. The Presbytery shall see that all congregational debts to itself, and debts for stipend or for occasional supply of ordinances, be duly settled; also all debts incurred by the existing or preceding minister of the congregation for its benefit with its recorded sanction. If any of these remain unpaid, the Presbytery shall not proceed with the ordination or installation; but no account shall be taken by the Presbytery of any debts which, having been incurred before the last Presbyterian visitation of the congregation, were not reported at such visitation.

405. In prospect of an ordination or installation, the Presbytery shall appoint ministers to conduct the services.

406. On the day of ordination or installation the order of the services shall be as follows:—

1. The Presbytery having been constituted, shall be satisfied that the edict has been duly published in the congregation, and that there is no impediment to the induction.

2. Should the minister elect be a licentiate, or be a minister

from another Church who has been ordained within five years preceding the date of his admission to this Church, the Presbytery shall require him to promise to subscribe to one of the Widows' Funds of the General Assembly; and shall record such promise.

3. After praise, prayer, and the reading of the Word, an appropriate sermon shall be preached.

4. The principles of Presbyterian Church government shall be expounded.

5. The minister elect shall be publicly asked the following questions:—

(1.) Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

(2.) Do you believe the Westminster Confession of Faith, as described in the book of the Constitution and Government of the Presbyterian Church in Ireland (Chap. ii. par. 20), to be founded on and agreeable to the Word of God, and as such do you acknowledge it as the confession of your faith?

(3.) Do you approve of the Catechisms compiled by the Assembly of Divines at Westminster, and received as the Catechisms of this Church?

(4.) Are you resolved, through divine grace, firmly and constantly to adhere to the doctrine contained in the said Confession and Catechisms; and to teach the same, and defend it to the utmost of your power against all error?

(5.) Do you believe the Presbyterian form of Church government to be founded on and agreeable to the Word of God, and do you promise to adhere to and support it, and to yield submission in the Lord to the courts of this Church?

(6.) Do you hold it to be your duty to maintain and prosecute the reformation work of our covenanted fathers of the Church of Scotland?

(7.) So far as you know your own heart, have you been induced to seek the office of the Christian ministry [or (in a case of installation), to come to discharge in this congregation the functions of your sacred office] [or (in a case of installation as a missionary), to devote yourself to labour in the field of missions] from love to God, and from a sincere desire to promote His glory, and to win souls to Christ?

(8.) Having accepted the call of this congregation [or (in the case of a missionary), the call of the Board of Missions of this Church], do you promise through divine grace to make full proof

of your ministry among them [or (in the case of a missionary), in the field allotted to you], preaching the Gospel of the grace of God, administering the sacraments, visiting the people, catechising and instructing the young, visiting the sick, aiding in the government of the Church, and discharging all other duties incumbent upon you as a minister of Jesus Christ?

(9.) Are you prepared to subscribe the Westminster Confession of Faith in terms of the General Assembly's formula? [or (in the Presbytery of Munster), Are you prepared to write out and present the declaration of your adoption of and adhesion to the Westminster Confession of Faith?]

6. The minister elect having answered these questions in the affirmative, shall subscribe the following formula in the Minute Book of the Presbytery:—

“I believe the Westminster Confession of Faith, as described in the book of the Constitution and Government of the Presbyterian Church in Ireland (Chap. ii. par. 20), to be founded on and agreeable to the Word of God, and as such I subscribe it as the confession of my faith.” [In the Munster Presbytery, the minister elect shall write out and present the following declaration:—“I,, do hereby declare, that I do believe the Westminster Confession of Faith, as received by the Church of Scotland in the year 1647, and by the General Assembly of the Presbyterian Church in Ireland, to be founded on and agreeable to the Word of God, and as such I declare it to be the confession of my faith:” and this declaration shall be retained among the records of the Presbytery.]

7. The minister elect shall then kneel, and be ordained with prayer and the laying on of the hands of the Presbytery, or shall be installed with prayer.

In a case of ordination the Moderator shall use the following or like words:—

“In the name and by the authority of the Lord Jesus Christ, the sole King and Head of His Church, we, the Presbytery of, authorized and appointed by Him to commit to faithful men the ministry of the Word and the administration of ordinances, do hereby ordain you,, with prayer and the laying on of our hands [the Presbytery laying hands on his head] to the ministry of the Gospel, and we appoint you to the oversight of the church in this place [or (in the case of a missionary), to missionary service in]”

In a case of installation the Moderator shall use the following or like words :—

“ In the name and by the authority of the Lord Jesus Christ, the sole King and Head of His Church, we, the Presbytery of, authorized and appointed by Him to commit to faithful men the ministry of the Word and the administration of ordinances, do hereby install you,, with prayer and appoint you to the oversight of the church in this place [or (in the case of a missionary), to missionary service in]”

8. Prayer shall be offered up for the divine blessing, and the right hand of fellowship be given by the members of the Presbytery to the minister ordained or installed.

9. A suitable charge shall be given to the minister ordained or installed, and to the people.

10. Praise and prayer shall be offered up, after which the minister ordained or installed may receive the friendly congratulations of the people.

11. The Presbytery, before the close of its proceedings, shall have the name of the minister, ordained or installed, entered on the roll of its members, except in the case of a missionary proceeding to the Presbytery in India or to the service of another Church.

407. The ordination or installation of ministers shall be conducted by the Presbytery, and not by a commission or committee thereof; and the proceedings of the Presbytery at ordinations or installations shall be carefully recorded in its Minute Book.

8. VISITATION OF CONGREGATIONS.

408. The Presbytery shall visit the congregations under its care in succession, visiting each congregation once at least in seven years. It shall also hold a *pro re nata* or a special meeting for the visitation of a congregation when it considers it to be necessary. In ordinary circumstances there should not be a visitation of a congregation within the twelve months immediately succeeding the ordination or installation of the minister.

409. When the Presbytery resolves to visit a congregation, it shall appoint a committee to examine the minute books of its Session and Board of Deacons, the roll of its communicants, and its registers of baptisms and marriages, and to report to the Presbytery on the day of the visitation.

410. The Presbytery shall appoint a minister to go, at least

eight days before the day of the visitation, to the congregation to be visited; to give public notice to it of the intended visitation; and, as Moderator *pro tempore*, to see that the Session appoint two of the ruling elders, and the Board of Deacons or Committee of the congregation two of its number, to represent them respectively at the visitation. The minister of the congregation to be visited shall be responsible for the supply of the pulpit of the minister so appointed.

411. The visitation shall be conducted in the following manner:—

1. The minister of the congregation shall lead in exercises of public worship, and expound or preach from a portion of Scripture.

2. The Presbytery having been constituted, the minute recording the appointment of the visitation shall be read; and the finding of the Presbytery at the last visitation of the congregation shall also be read.

3. The Presbytery shall be certified by the minister who gave notification to the congregation that due notice of the visitation was given; and that representatives were appointed by the Session and Board of Deacons respectively; and the names of these representatives returned by the presiding minister shall be entered on the minutes, and the attendance of the representatives shall be also noted on the minutes.

QUESTIONS TO THE REPRESENTATIVES OF THE SESSION.

4. The following questions shall be put to the representatives of the Session:—

(1.) Do you believe that your minister is a man of piety? (2.) Is he a man of integrity and truthfulness? (3.) Does he maintain the worship of God in his family, and rule well his household? (4.) Does he faithfully preach the doctrines of the Gospel, as they are set forth in the Confession of Faith of this Church; especially the doctrines of the Trinity; the fall of man; his recovery through the atonement of the Lord Jesus Christ; justification by faith in Christ through His imputed righteousness; the deity, personality, and work of the Holy Ghost; the sovereignty of divine grace; the perseverance of the saints; the necessity of faith and repentance wrought in us by God's Spirit; and, as an evidence of a work of grace, the necessity of a life of practical godliness? (5.) Do his pulpit services indicate careful preparation, and an accurate knowledge of the Holy

Scriptures? (6.) What services does he conduct in the congregation each Lord's day? (7.) What stated service has he during the week? (8.) Does he regularly visit all the families of the congregation? (9.) How often has he visited the congregation during the last three years? (10.) Does he faithfully visit the sick and afflicted? (11.) Does he endeavour to remove differences, and promote peace among the families of his charge? (12.) Is he a man of sobriety, and does he strive to promote temperance amongst the people? (13.) Does he visit Sabbath and day schools, and endeavour to promote the education of the young? (14.) Does he inculcate Christian stewardship, and encourage the people to contribute to the relief of the poor, the maintenance of the Gospel ministry, and the missions of the Church? (15.) Is he engaged in any employment which interferes with the due performance of his ministerial work? (16.) Do the people respect their minister, and are they profited by his labours?

QUESTION TO THE OTHER RULING ELDERS.

5. The following question shall be put to the other ruling elders:—

Do you concur in the answers given by the representatives of the Session?

QUESTION TO THE CONGREGATION.

6. The congregation shall be asked—

Do you approve of the answers given by the ruling elders?

QUESTIONS TO THE MINISTER.

7. The following questions shall be put to the minister:—

(1.) How many ruling elders are in the Session of this congregation? (2.) Have they all been ordained to the eldership in the congregation, or installed in office in it, according to the laws of the Church? (3.) Do you believe that they are men of piety? (4.) Are they men of integrity and truthfulness? (5.) Do they maintain the worship of God in their families, and rule well their households? (6.) Do they attend regularly on public ordinances? (7.) Do they co-operate zealously with you in the oversight and government of this church? (8.) Do they look after the careless and those who neglect ordinances, and do they encourage the people to attend on the means of grace? (9.) Do they visit the sick and afflicted, and conduct worship in families as opportunity offers? (10.) Do they strive to promote education and to foster the godly training of the young in families and

schools? (11.) Do they take an interest in the work of the Church at home and abroad, and encourage the people to support liberally Gospel ordinances and missions? (12.) Are they men of sobriety, and do they promote peace and habits of temperance among the people? (13.) Have you books for the registration of baptisms and marriages? (14.) Where are these kept? Produce them. (15.) What special means do you employ for the instruction of the young in the doctrines of the Gospel, and the distinctive principles of the Presbyterian Church? (16.) Are there any arrears of stipend due you by the congregation? (17.) Have you a claim against the congregation for any other debt? (18.) Do you hold an official situation in any public institution? If so (*a.*) What are the duties of the office? (*b.*) Do you see to it that the inmates under your charge are adequately supplied with Bibles, Psalm books, and Catechisms? (*c.*) What means do you adopt for the religious instruction of the young under your care in the institution?

QUESTION TO THE CONGREGATION.

8. The congregation shall be asked—

Do you concur in the answers given by your minister?

QUESTIONS TO THE SESSION.

9. The following questions shall be put to the Session:—

(1.) Do you hold stated meetings of the Session? (2.) Are they constituted and closed with prayer? (3.) Have you a minute book? (4.) Where is it kept? Produce it. (5.) How many families profess to be connected with the congregation? (6.) What is the average number attending public worship? (7.) What is the number of communicants on your roll? Produce the roll. (8.) Is the communicants' roll annually revised? (9.) How often in each year is the Lord's Supper dispensed in the congregation? (10.) What is the average attendance at Communion? (11.) How many during the past year were communicants for the first time? (12.) What special means are used for instructing them? (13.) Are they examined before the Session and approved by it previous to their admission to the Lord's table? (14.) Are their names entered on the roll of communicants, and read to the congregation? (15.) How are tokens of admission to the Lord's table distributed? (16.) Are the scandalous and profane, the ignorant and unsound in the faith, excluded from the fellowship of the Church? (17.) What has been the number of baptisms during the past twelve months? (18.) Is Baptism administered according to the laws of this Church? (19.) Is Baptism

administered only to the children of those who profess to believe on the Lord Jesus Christ and to live obedient to the precepts of His Word? (20.) What means are employed to bring the poor of the congregation under the influence of the Gospel, enable and encourage them to attend on public ordinances, and preserve them in connexion with the Church? (21.) Do the poor receive from the congregation any assistance in the education of their children? (22.) Do the members of the Church regularly attend public worship? (23.) Do the members of the Church maintain family worship? (24.) Are they well supplied with copies of the Scriptures and of the Confession of Faith? (25.) Do they remember the Sabbath day to keep it holy? (26.) Do they aid the Session in maintaining the purity of church communion? (27.) Do they, in proportion to their means, contribute to stipend, the Sustentation Fund, and the missions of the Church? (28.) Is there in the congregation any student for the ministry? (If so)—Is his conduct consistent with his profession and aims? (29.) What means are employed to have the congregation instructed in psalmody? (30.) Is there a congregational or a Sabbath school library, and of how many volumes does it consist? (31.) How many Sabbath schools are connected with the congregation, or are under the superintendence of the minister or members of the congregation? (32.) What number of children are on the rolls of the schools, and what is the average attendance? (33.) How many day schools are within the bounds of the congregation, and how many of these are under the superintendence of the minister or members of the congregation? (34.) Is there sufficient school accommodation in the district? (35.) What is your opinion of the state of religion in the congregation?

QUESTIONS TO THE REPRESENTATIVES OF THE BOARD OF
DEACONS OR THE COMMITTEE.

10. The following questions shall be put to the representatives of the Board of Deacons or the Committee:—

(1.) Are the temporal affairs of the congregation, and the care of the poor, intrusted in this church to a Board of Deacons, or a Committee? (2.) Does it record its proceedings in a book kept for the purpose? (3.) Where is the book kept? Produce it. (4.) How many sittings are in this church? (5.) What is the annual income of the congregation from all sources? (6.) What is the amount of seat-rent, and how is it collected? (7.) How many of the people contribute to the stipend? (8.) Is there any arrear of seat-rent due to the treasurer? (If any)—What means are

you using for its liquidation? (9.) What stipend was promised to your minister? (10.) How much has been paid him during the last two years? (11.) What is the smallest amount payable by the congregation to obtain the full benefit of the Sustentation Fund? (12.) What amount was paid to the Sustentation Fund for the past year, and how was it collected? (13.) How many contribute to the Sustentation Fund? (14.) What provision is made for the poor? (15.) From what source is it derived, and how is it dispensed? (16.) Are there any congregational debts? (If so)—(a.) What are they? (b.) What steps are you taking toward their payment? (17.) Have there been any donations or bequests to this congregation? [Here the answer at the last visitation should be referred to.] (If any donations or bequests)—How are they secured, and how applied? (18.) By what tenure is your church property held? (19.) What is the date of the lease, deed, or other instrument under which the church, manse, school-house, or other congregational property is held? (20.) Who are the trustees of the congregational property? (21.) When and how were they appointed, and what record is there of their appointment? (22.) Is there an express declaration of the trust? (If so)—What is its purport? (23.) How many of the trustees are now living? (24.) What is the annual rent? (25.) For what term of years is the property held? (26.) In whose hands are your title deeds, or other documents? (27.) For what amount is the congregational property insured?

11. While the inquiry is proceeding, or at the close, each member of the Presbytery may, with the permission of the court, ask explanation of any of the answers given, or may make further inquiry.

12. The Presbytery shall in private consider the answers given and frame its judgment. The minister and representative elder of the congregation, being interested parties, shall not join in the deliberation or judgment; but the finding shall be read to them by the Presbytery in private, and against it either of them or any other member of the Presbytery has the right of appeal. The Presbytery shall then have the judgment entered on its records and, unless there has been an appeal, have the judgment read to the assembled congregation; and shall direct its clerk to furnish a copy to the Session to be inserted in its records. The Presbytery shall also appoint a minister to preach on the Lord's day to the congregation visited, read again the finding, and address the people. Where it is practicable, there shall be a meeting of the congregation on the evening of the day

of the visitation, at which members of the Presbytery shall deliver addresses bearing upon the spiritual life and duties of church members.

412. Within twelve months after the visitation of a congregation, the Presbytery shall inquire of the minister or representative elder how far the recommendations of the Presbytery have been carried out; and in case of neglect to give effect to its recommendations, or at the desire of the minister or representative elder, the Presbytery shall again send a member to address the congregation, and shall take further action should it deem it expedient.

CHAPTER VIII.

THE SYNOD.

SECTION I.—MEETINGS OF THE SYNOD.

413. In the Presbyterian Church in Ireland there are five Synods:—

(1.) The Synod of ARMAGH AND MONAGHAN, consisting of the Presbyteries of Armagh, Ballybay, Cavan, Clogher, Dungannon, Katiawar and Gujarat (India), and Monaghan.

(2.) The Synod of BALLYMENA AND COLERAINE, consisting of the Presbyteries of Ahoghill, Ballymena, Coleraine, Magherafelt, Route, and Tyrone.

(3.) The Synod of BELFAST, consisting of the Presbyteries of Ards, Banbridge, Belfast, Carrickfergus, Comber, Down, Dro-more, Rathfriland, and Templepatrick.

(4.) The Synod of DERRY AND OMAGH, consisting of the Presby-teries of Derry, Donegal, Glendermot, Letterkenny, Limavady, Omagh, Raphoe, and Strabane.

(5.) The Synod of DUBLIN, consisting of the Presbyteries of Athlone, Bailieborough, Connaught, Cork, Dublin, Munster, and Newry.

414. Each Synod shall hold at least one meeting annually, in the month of April, at such place within its bounds as it may appoint; and it shall also meet when required to do so by the General Assembly.

415. The Synod may appoint a special, or *in hunc effectum*, meeting for transacting any particular business, and such meet-
ing may adjourn from time to time, but not beyond the next

stated meeting of the Synod. At a special meeting no business can be entered upon except that for which the meeting was appointed.

416. The Moderator of the Synod in the exercise of his own discretion may call an occasional, or *pro re nata*, meeting of the Synod; and, on the requisition of any two Presbyteries of the Synod, he shall convene such a meeting. When convening a *pro re nata* meeting the Moderator must in every case state in his notice the time and place of the meeting, and the specific business or object for which it is called; and must post such notice to each minister and Session at least one week before the day of meeting. Unless this has been done no business can be transacted at the meeting. At a *pro re nata* meeting no business can be entered on except that for which the meeting has been called; and the conduct of the Moderator in calling the meeting, or of the Presbyteries in having it called, must be considered and approved or disapproved before the Synod deals with the subject for which it has been convened.

417. The Synod may hold an occasional, or *pro re nata*, meeting at any time during the sittings of the General Assembly, if authorized to do so by the General Assembly; and on such an occasion sufficient notice is given if intimation be publicly made from the chair of the General Assembly of the time, place, and object of the meeting.

418. Any seven members of the Synod, four of them being ministers and not all belonging to one Presbytery, convened at the time and place of meeting, shall be a quorum, and, when constituted as a Synod, are competent to transact business.

419. The Synod shall, at each annual meeting, conduct its proceedings in the following manner:—

1. The Moderator elected at the last annual meeting, or failing him the last Moderator of Synod present, shall conduct the usual exercises of public worship; and, if it be not otherwise arranged, shall preach a sermon, after which, should a quorum be present, he shall constitute the Synod with prayer.

2. Ruling elders shall be called upon to hand in their commissions, which shall be in the following words:—

“It is hereby certified that is a ruling elder in the Congregation of.....; that he has signed the Westminster Confession of Faith, and been ordained according to the laws of the Presbyterian Church in Ireland; and that he has been appointed by the Session of said congregation to attend a meeting of the Synod of....., to

be held at....., upon the.....day of....., and during its continuance to sit, deliberate, and vote.

At....., the.....day of.....

....., Moderator.

....., Clerk of Session."

3. The roll of membership of the Synod shall be adjusted by the Clerk, or the Clerk *pro tempore*, and called; and the attendance of the members marked. On the roll of the Synod the Presbyteries shall be arranged in the alphabetical order of their names, and shall be called *per vices*, so that the Presbytery which was called first at one annual meeting shall be called last at the next one.

4. The Moderator shall request the Synod to appoint a successor to him in office.

5. The names of members nominated for the office by Presbyteries and returned to the Synod shall be read; others may be proposed in the Synod; and should the members so nominated or proposed be present, and not decline the office, or their declination not be accepted by the Synod, a vote shall be taken between them after the method prescribed in Paragraphs 87—89.

6. The member who is declared to have been chosen and appointed Moderator shall take the chair; and, if he see cause, shall address the Synod. He shall continue in office one year, unless in the events specified in Paragraph 44, or it be otherwise determined by the Synod.

7. Should there be a vacancy in the clerkship, the Synod shall proceed to choose a Clerk.

8. Any minute of proceedings of the Synod not already confirmed, such as that of the last session of the preceding annual meeting, or that of any other meeting held subsequently, shall be read and confirmed; and shall be attested by the signature of the Clerk.

9. The Synod shall appoint its Committees on Overtures, Bills, Books, and Order of Business; whose constitution, and whose powers and functions in relation to the Synod, shall correspond respectively with those of the Committees on Overtures, Bills, Books, and Order of Business of the General Assembly.

10. The Synod shall call for and require the production of the minute books of the several Presbyteries under its jurisdiction; and shall receive and deal with the reports of the Presbyteries, their special reports on the state of religion, and any references and appeals from the Presbyteries; also reports of its own com-

mittees, and such overtures, petitions, and memorials as come regularly before it. These matters it shall take up at such times and in such order as it pleases; but it is customary to read and consider the reports of the Presbyteries at an early stage in the Synod's proceedings, and in so doing to follow the order in which the Presbyteries stand upon the roll.

11. The Synod shall, at its first morning sederunt, fix the time and place of its next annual meeting.

12. The Synod shall prepare and adopt its report to the General Assembly.

13. Each session of the Synod shall be opened with praise, reading the Scriptures, and prayer; and the Synod shall close its proceedings with praise, prayer, and the apostolical benediction.

420. When the Moderator is not present at a meeting of the Synod, the Synod shall appoint the ex-Moderator, or some other member, to preside as Moderator *pro tempore*.

421. When a Moderator *pro tempore*, or a Clerk *pro tempore*, is appointed at a meeting of the Synod, such appointment shall be noted in the minutes.

422. When minutes of the proceedings of the Synod have been confirmed and signed, they cannot be altered in any respect, unless by leave or order of the General Assembly; but should any omission or inaccuracy be detected, the Synod may insert in a subsequent minute the supplement or the correction, on motion to that effect. Of such motion previous notice must be given, and it must be passed at an annual meeting of the Synod. In such case a note of reference to the amended minute shall be entered on the margin opposite the original minute.

423. A minister or a ruling elder who is a member of another Synod of the General Assembly, or of a Synod of a Church holding fraternal relations with this Church, being present, may sit and deliberate with the Synod, on its invitation; but he shall not do so when it is engaged in a judicial proceeding, and in no case shall he be allowed to vote.

SECTION II.—POWERS AND DUTIES OF THE SYNOD.

424. It belongs to the Synod to deal with memorials or petitions addressed to it from any of the Presbyteries, Sessions, Boards of Deacons, ministers, congregations, or members of congregations, within its bounds; or from other courts of the Church, or persons not under its jurisdiction, with reference to wrongs alleged to have been done them by any of the Presbyteries;

to receive and decide or judge, in references for advice or for adjudication from Presbyteries and in appeals against decisions of Presbyteries; to call for and review the records of Presbyteries and set Presbyteries right if they have erred; and to interpose in any matter which affects the welfare of the judicatories or congregations within its bounds.

425. To the Synod belongs the right of inquiring as to any act or omission of a Presbytery during the preceding year, and it is competent for any member of the Synod, when the report of the Presbytery is before it, to move that such inquiry be made; but, in case the proposed inquiry would affect the character of a minister or a member of the Church, notice of the intended motion must be given, at least ten days previously, by the member of the Synod to the Presbytery, which shall thereupon notify the person affected.

426. The Synod has the right to memorialize, petition, or overture the General Assembly.

427. The Synod shall submit annually to the General Assembly its Minute Book for examination.

428. The Synod shall report annually to the General Assembly, (1) the name of its Moderator for the year; (2) the names of ministers who request that their congregations may be allowed to choose assistants and successors to them in the ministry, and of home missionaries who seek to retire from active duty; (3) the names of ministers without charge or licentiates from other Churches applying to be received under the care of this Church; (4) the names of congregations which have been amalgamated and of those for whose organization the sanction of the General Assembly is sought; (5) references of cases to the General Assembly for advice or for adjudication, and appeals against the decisions of the Synod; (6) the time and place fixed for the next annual meeting; and (7) any other matter, and its opinion or judgment on any matter, which the General Assembly directs it to report. With its report the Synod shall transmit to the General Assembly the reports of the Presbyteries under its jurisdiction.

429. The Clerk of the Synod shall, at least four weeks before the annual meeting of the General Assembly, forward the report of the Synod and the reports of the Presbyteries to the Clerk of the Assembly; and send a copy of the report of the Synod to the Convener of the Assembly's Committee on Publication.

430. When the Synod of its own motion desires to bring before the General Assembly an opinion or proposal, or a suggestion concerning a law, it shall present it in the form of an

overture; and when it desires to lay before it a petition or complaint, it shall do so in the form of a bill: such matters shall not be embodied in its report.

CHAPTER IX.

THE GENERAL ASSEMBLY.

SECTION I.—MEETINGS OF THE GENERAL ASSEMBLY.

431. The General Assembly shall meet at least once in the year, in such place and at such time as it may appoint.

432. The General Assembly may appoint a special meeting for transacting any particular business, and such meeting may adjourn its proceedings from time to time, but not beyond the next stated meeting of the General Assembly. At a special meeting no business can be entered upon except that for which the meeting was appointed.

433. The Moderator may call an occasional, or *pro re nata*, meeting of the General Assembly on his own responsibility; he is bound to do so on receiving requisitions from four Presbyteries. When convening a *pro re nata* meeting the Moderator must in every case state in his notice the time and place of the meeting, and the specific business or object for which it is called; and must post such notice to each minister of the General Assembly and each Session, at least one week before the day of meeting. Unless this has been done no business can be transacted at the meeting. At a *pro re nata* meeting no business can be entered on except that for which the meeting has been called; and the conduct of the Moderator in calling the meeting, or of the Presbyteries in having it called, must be considered and approved or disapproved before the General Assembly deals with the subject for which it has been convened.

434. Thirty members of the General Assembly, fifteen of them at least being ministers, met at the time and place of meeting, shall be a quorum.

435. The General Assembly, at each annual meeting, shall conduct its proceedings in the following manner:—

1. The Moderator elected at the last annual meeting, or in his absence the last preceding Moderator of the General Assembly present, shall conduct the usual exercises of public worship and

preach a sermon, after which, should a quorum be present, he shall constitute the General Assembly with prayer.

2. The Committee on Elders' Commissions appointed at the previous annual meeting shall present its report; and the names of ruling elders, from whom regular commissions to attend the General Assembly have been received, shall be entered on the roll of membership.

3. The roll of membership of the General Assembly shall be adjusted by the Clerk, or the Clerk *pro tempore*; and, if necessary, called, and the attendance of the members marked. On the roll of the General Assembly the Presbyteries shall be arranged in the alphabetical order of their names, and shall be called *per vices*, so that the Presbytery which was called first at one annual meeting shall be called last at the next one.

4. The Moderator shall request the General Assembly to appoint a successor to him in office.

5. The names of members nominated for the office by Presbyteries and returned to the General Assembly, shall be read; others may be proposed in the Assembly; and should these members be present, and not decline the office or their declination not be accepted by the Assembly, a vote shall be taken between them after the method prescribed in Paragraphs 87-89.

6. The member who is declared to have been chosen and appointed Moderator, shall take the chair; and, if he see cause, shall address the Assembly. He shall continue in office one year, unless in the events specified in Paragraph 44, or it be otherwise determined by the Assembly.

7. Should there be a vacancy in the clerkship, the Assembly shall proceed to choose a Clerk.

8. Any minute of proceedings of the Assembly not already confirmed, such as that of the last session of the preceding annual meeting or that of any other meeting held subsequently, shall be read and confirmed; and shall be attested by the signature of the Clerk.

9. The Assembly shall appoint its Committees on Overtures, Bills, Books, and Order of Business.

10. The Assembly shall call for and require the production of the minute books of the several Synods under its jurisdiction, and the minute books of all its commissions and committees; and shall receive and deal with the reports of the Synods and any references and appeals from the Synods and appeals against decisions of the Presbyteries arrived at since the annual meetings of the Synods with which the Presbyteries are connected; also

reports of its own commissions and committees, and such overtures, petitions, and memorials, as come regularly before it. These matters it shall take up at such times and in such order as it pleases; but it is customary to read and consider the reports of the Synods at an early stage in its proceedings, and in so doing to follow the order in which the Synods stand upon the roll.

II. The Assembly shall, at its first morning sederunt, receive the reports of its Committees on Overtures, Bills, and Order of Business; and shall, at its second morning sederunt, fix the time and place of its next annual meeting.

12. Each session of the General Assembly shall be opened with praise, reading the Scriptures, and prayer; and the Assembly shall close its proceedings with praise, prayer, and the apostolical benediction.

436. When the Moderator is not present at a meeting of the Assembly, the Assembly shall appoint the ex-Moderator, or some other member, to preside as Moderator *pro tempore*.

437. When a Moderator *pro tempore*, or a Clerk *pro tempore*, is appointed at a meeting of the Assembly, such appointment shall be noted in the minutes.

438. A minister or a ruling elder of another Church holding fraternal relations with this Church, being present, may sit and deliberate with the Assembly, on its invitation; but a member of a denomination not in communion with this Church shall not be invited to sit and deliberate with the Assembly, except on the recommendation of its Committee on Overtures.

439. It is the duty of the Clerk of the Assembly, and he is empowered, to place upon the roll of members of the Assembly, from time to time, the names of all ministers duly reported by Presbyteries or Commissions of the Assembly, as ordained or installed in congregations; the names of all Assembly's professors, being ministers; the names of all ordained missionaries, secretaries of missions, and chaplains in the service of the Church; and the names of such other ministers or ruling elders as the Assembly has in accordance with its law (Paragraphs 25-27, and 442 : 1) constituted members of the Assembly; also the names of all ruling elders whose commissions to sit, deliberate, and vote in the Assembly have been pronounced valid.

440. It is the duty of the Clerk of the Assembly, and he is empowered, to erase from the roll of members of the Assembly, from time to time, the names of all ministers duly reported by Presbyteries or by Commissions of Synods or of the Assembly to be deceased, or to have resigned their congregations or chap-

laincies or their missionary or professorial appointments under the Church, or to be suspended or degraded from the office of the ministry or declared to be no longer ministers of the Church without appeal, or where the appeal has not been sustained by the superior judicatory; likewise the names of all ruling elders similarly certified as deceased, suspended, deposed from office, declared to be no longer elders of the Church, or whose commissions as representative elders to the General Assembly have been withdrawn or superseded.

SECTION II.—POWERS OF THE GENERAL ASSEMBLY.

441. The General Assembly, as the supreme court of the Presbyterian Church, has the final disposal of all matters brought before it by report, memorial, reference, or appeal.

442. The General Assembly exercises the following powers:—

1. To the Assembly belongs the power, after twelve months' notice of motion, of constituting to be members of the Assembly, and of allocating to membership in its Synods and Presbyteries, ministers or ruling elders who in the judgment of the Assembly have rendered or are rendering important service to the Church.

2. To the Assembly belongs the power of regulating the number and extent of the several Synods and Presbyteries under its care; of removing Presbyteries from one Synod to another, and congregations and ministers from one Presbytery to another; and of placing ministers and congregations for a time and as to specific matters under commissions appointed by itself.

3. The Assembly alone can receive under the care of this Church licentiates or ministers without charge from other Churches, whether these ministers have been previously ordained by a Presbytery of this Church or not. In regard to such admissions, the rules in Paragraphs 332 and 333 must be complied with.

4. The Assembly may declare that a minister or a licentiate is not eligible as a candidate for a vacant pastorate.

5. To the Assembly is reserved the right of sanctioning the organization of new congregations; of admitting congregations, with or without their ministers, from other denominations; of dissolving existing congregations. (Cf. Paragraphs 334, 338.)

6. To the Assembly is reserved the right of permitting ministers of congregations, missionaries, or professors to retire from the active duties of their offices; and of permitting congregations to choose assistants and successors to their

ministers, or to adopt the names by which as congregations they shall be designated.

7. To the Assembly is reserved the right of restoring ministers suspended or degraded from office ; likewise of restoring probationers for the ministry from whom licence has been withdrawn.

8. The Assembly has the right to call for and review the records of any subordinate court or Board of Deacons, on motion of inquiry into any of the proceedings of such court or Board.

9. To the Assembly belongs the right of inquiring as to any act or omission of a subordinate court during the preceding year, and it is competent for any member of the Assembly, when the report of the Synod, as the subordinate court or as that with which the subordinate court is connected, is before it, to move that such inquiry be made ; but in case the proposed inquiry would affect the character of a minister or member of the Church, notice of the intended motion must be given, at least three weeks previously, by the member of the Assembly to the subordinate court, which shall thereupon notify the person affected.

10. The Assembly has the right to reconsider and alter or rescind its own sentences and decisions ; but it shall not do so unless notice has been given and accepted by the Assembly at the preceding annual meeting,—except in a case of discipline, when a person under sentence may without such notice memorialize the Assembly to do so ; but in such case a copy of the memorial must have been furnished by the memorialist three months previously to the court or courts which had adjudicated in the case.

11. The Assembly has the right to enact, change, or abrogate a law of the Church, but only after an overture embodying the proposed law, or change, or abrogation, has been on the books for at least one year. In important cases it may send down the overture to the Presbyteries enjoining them to give their judgments ; and, should it do so, the enactment, change, or abrogation of law shall not take place unless it shall have been approved of by a majority of the Presbyteries.

12. The Assembly has the right to send down overtures to Presbyteries, and to require Presbyteries to consider and report their judgments on such overtures. Should it be of opinion that the passing of an overture is a matter of urgency, and would not touch any constitutional principle, it is competent for it, while transmitting the overture to the Presbyteries, to adopt it at once, and make it binding as an *Interim Act*, provided it do so by a

two-thirds vote ; but such an *Interim Act* has force only until the next annual meeting of the Assembly.

13. The Assembly has the right to pass immediately an overture which is declarative of the established practice or law of the Church.

14. When particular circumstances require the appointment of a commission, such commission shall be nominated by the Committee on Overtures of the Assembly, and the nomination of the Committee be reported to the Assembly, unless it has been agreed, *nemine contradicente*, to nominate the commission in the Assembly at the time of the appointment.

15. The General Assembly possesses the power, on due cause shown, of appointing a commission of visitation to any congregation or congregations under its care ; and such commission of visitation shall supersede the Presbytery for the time being, and shall have all the powers of the Presbytery in relation to such congregation or congregations, or to such extent as the Assembly may determine.

16. Every commission of visitation of the Assembly, and every commission appointed by the Assembly to investigate and report, or to investigate and adjudicate in a case (Cf. Paragraphs 29, 30), shall conduct its business according to the same forms and subject to the same rules as a Presbytery. With its report or decision the commission shall transmit to the Assembly the records of its entire proceedings.

17. It pertains to the General Assembly to appoint times for fasting, humiliation, or thanksgiving over the entire Church ; to issue pastoral addresses to the congregations ; and to send forth a testimony for the truth or against prevailing error.

18. To the General Assembly belongs the power to appoint the course of education for all candidates for the ministry, and especially to superintend the instruction given in its colleges.

19. It belongs to the General Assembly to devise means for extending the Gospel at home and abroad ; to superintend missionary operations ; to maintain correspondence with sister Churches ; and to conduct negotiations for the Church with the Government of the country.

SECTION III.—COMMITTEES OF THE GENERAL ASSEMBLY.

443. Committees of the General Assembly are of two kinds—Standing and Occasional.

444. The Standing Committees of the General Assembly are

its Committees on (1) Overtures; (2) Bills; (3) Books; (4) Order of Business; (5) Elders' Commissions; (6) Resignations; (7) Assembly's Meeting Arrangement; (8) Missionary Directors, or Board of Missions; (9) Aged and Infirm Ministers' Fund; (10) College (Belfast); (11) College (Derry); (12) General Certificate; (13) Correspondence with Government; (14) Elementary Education; (15) Intermediate Education; (16) University Education; (17) Finance; (18) Management of Getty Bequests; (19) Psalmody; (20) Publication; (21) Sabbath Observance; (22) Sabbath School and Auxiliary to Missions; (23) State of Religion and Evangelization; (24) Statistics; (25) Sustentation Fund; (26) Systematic Beneficence; (27) Temperance; (28) Tenures and Trusts; and (29) Theological Examination.

445. Conveners of committees of the Assembly shall have the reports of their respective committees sent to the Convener of the Assembly's Publication Committee early in May, and in no case later than the 15th day of that month, in each year, and likewise any resolutions recommended by the committees for the acceptance of the Assembly, that these reports and resolutions may be printed and in the hands of members in sufficient time before the Assembly's meeting.

446. Conveners of committees shall submit annually, not later than the second day of the Assembly's meeting, the minutes of proceedings of their respective committees to the Assembly's Committee on Books.

447. Minutes of commissions and committees, and documents in their care, shall be transferred by conveners to their successors in office, and, when commissions and committees have been discharged, shall be handed to the Clerk of the General Assembly for preservation among the Assembly's records.

Committee on Overtures.

448. This Committee consists of two ministers and two ruling elders nominated and returned by each Presbytery from the ministers and the ruling elders under its jurisdiction, with the Moderator and the Clerk of the General Assembly for the time being as *ex-officio* Moderator and Clerk of the Committee. All the members of the Committee must be members of the General Assembly.

449. The duties of the Committee on Overtures are :—

(1.) To license, amend and license, or reject notices of motion or overtures submitted to it by inferior judicatories, or members of the General Assembly. (2.) To nominate members for

commissions or committees of the General Assembly. (3.) To nominate deputies to Churches with which this Church holds fraternal relations. (4.) To consider the propriety of inviting a minister or a ruling elder from another Church, not in communion with this Church, to sit and deliberate in the General Assembly. (5.) To license petitions to Parliament.

Committee on Bills.

450. This Committee consists of two ministers and two ruling elders nominated and returned by each Presbytery from the ministers and the ruling elders under its jurisdiction; and its Convener is a member of the Committee designated by the Assembly. All the members of the Committee must be members of the Assembly.

451. The duties of the Committee on Bills are—to examine all memorials, petitions, and letters to the Assembly or to the Moderator for the Assembly, and all reasons of appeal in cases of appeal to come before the Assembly; and to decide whether such memorials, petitions, letters, and reasons shall be laid before the Court.

452. The Committee shall not examine a bill to the Assembly unless the memorialist, or a commissioner on his behalf, appear personally before the Committee to support its prayer. Such commissioner must be a person in connexion with the Presbyterian Church.

453. Before the Committee licenses a bill for the Assembly, it is its duty to correct clerical errors, erase unbecoming language, and exclude irrelevant matter; and to require the memorialist or commissioner to remove from the memorial all expressions unnecessarily reflecting on character; and, if he refuse, the Committee may reject it altogether.

454. The Committee shall reject all bills relating to matters that do not legitimately come under the jurisdiction of the General Assembly. If there be difficulty in deciding, the advice of the Assembly may be asked.

455. Should the Committee refuse to license a bill, it shall be competent for any member of the Assembly, when the report of the Committee is submitted to the Assembly, to move that the bill be licensed; but every such motion shall be made, considered, and disposed of in private, and the member making it shall be liable to censure if the Assembly consider his procedure groundless or vexatious.

456. A memorial or petition from a congregation must be

read in the congregation, licensed by the Presbytery of the bounds, and transmitted by the Synod; or it must be licensed by the commission of the Assembly in charge of the congregation, if there be such a commission.

457. When a party or parties in a congregation desire to present a memorial to the Assembly, a copy thereof must be furnished to the Session of the congregation, at least ten days before the day of meeting of the Assembly; and every such memorial must be licensed by the Presbytery of the bounds, and transmitted by the Synod.

458. Reasons of appeal against the sentence or decision of a subordinate court must be licensed by that court before they can be submitted to the Committee on Bills; but, should such licence be refused, the appellant may apply directly to the Committee, which shall then inquire into the case, and shall, after conference with the subordinate court, transmit the reasons, if it see cause.

459. A memorial from the Presbyterians of a district, on a subject which has no special reference to congregational or local affairs, or a memorial from persons not under the care of any court of the Church, comes directly and without licence to the Committee on Bills.

Committee on Order of Business.

460. This Committee consists of one minister and one ruling elder nominated and returned by each Presbytery from the ministers and the ruling elders under its jurisdiction, with the Moderator and the Clerk of the General Assembly for the time being as *ex-officio* Moderator and Clerk of the Committee. All the members of the Committee must be members of the General Assembly, and the Committee shall meet to arrange the business of the Assembly immediately after the meetings of the Committees on Overtures and Bills.

461. It is the duty of this Committee to suggest to the Assembly the business which should be allotted to each session during the Assembly's meeting, and the order in which the various items of business should be taken up; also what matters should be considered in open Assembly and what in private; and the time which should be given to any particular subject, if such restriction of time should appear to the Committee to be expedient in any case.

462. All overtures, references, appeals, memorials, and petitions to the General Assembly must be forwarded to the Clerk

thereof at least one week before the meeting of the Assembly ; and no document which shall not have been so forwarded shall be taken into consideration till all the other business of the Assembly has been disposed of, unless with the unanimous approval of the Assembly.

Committee on Books.

463. This Committee consists of two members nominated and returned by each Presbytery from the presbyters under its jurisdiction ; and its Convener is a member of the Committee designated by the Assembly. All the members of the Committee must be members of the Assembly.

464. The duties of this Committee are to examine the records of all the Synods, and of all the commissions and committees of the Assembly ; and to report whether they have been correctly kept.

Committee on Elders' Commissions.

465. This Committee is appointed annually before the rising of the Assembly ; and its duties are to receive, examine, and report upon the regularity of all commissions of ruling elders to meetings of the Assembly, before the names of ruling elders are placed upon its roll of membership. Commissions of ruling elders shall be in the following words :—

“It is hereby certified that is a ruling elder in the Congregation of ; that he has signed the Westminster Confession of Faith, and been ordained according to the laws of the Presbyterian Church in Ireland ; and that he has been appointed by the Session of said congregation to attend a meeting of the General Assembly to be held at, upon the day of, and during its continuance to sit, deliberate, and vote.

At....., the.....day of.....

....., Moderator.

....., Clerk of Session.”

466. Commissions of ruling elders shall be received by the Committee during the week which immediately precedes the Assembly's meeting, and on all its days of meeting ; but not while the Assembly is in session, or during the introductory religious services.

467. A report from this Committee shall be presented, so soon as the Assembly is constituted, before the election of the Moderator for the year ; and a supplemental report shall be given

in at the opening of every session of the Assembly which may follow the reception of a commission.

Committee on Arrangements for Assembly's Meetings.

468. This Committee makes all arrangements that may be necessary for the accommodation and comfort of the General Assembly, and its subordinate courts and committees, at its meetings. It is empowered to issue tickets of admission to the Assembly to the members thereof; to deputies, appellants, memorialists, and commissioners in cases to come before it; to licentiates, students for the ministry, reporters, and the general public; also to regulate and make known the conditions under which these parties shall be admitted to the proceedings; and to reserve for the sole use of the members of the Assembly that part of the house which it may have allotted to them.

469. All ministers on the roll of the Assembly are entitled to members' tickets free; and all ruling elders who have sent forward regular commissions by post to the Clerk of the Assembly during the week preceding its meeting, or who produce such commissions to the Committee on Elders' Commissions during any of the days of its meeting.

470. During the meeting of the Assembly no one is entitled to enter that part of the place of meeting which is allotted to the members unless he produce to the door-keeper a member's or a deputy's ticket; and no member of the Assembly shall have the right to speak or vote on any question unless he be in that part of the house which is allocated to the members.

471. Appellants, memorialists, and commissioners appearing for memorialists, shall have tickets to seats outside the barriers, and when their cases are called may proceed within the bar; but no more than two memorialists or commissioners in connexion with each memorial can claim free tickets.

Committee on Resignations.

472. This Committee is selected by the Assembly from the different Synods of the Church, and to it are referred all cases of ministers applying to the Assembly for leave to resign the active duties of the ministry, or for their congregations to be allowed to choose assistants and successors to them in their pastorates. It is empowered to issue a schedule of queries to be answered by each applicant, and returned to the Clerk of the Assembly three weeks before the Assembly's meeting; and it is required to report to the Assembly as to each application.

Committee on Finance.

473. To this Committee is intrusted the control of the Assembly's Incidental Fund, and the payment therefrom of the travelling expenses of deputations appointed by the Assembly or by its Committee in Correspondence with Government ; of the postage and accounts for printing of the commissions and committees of the Assembly ; and of the publication of the annual Minutes, and any other expenditure placed upon the Fund by the Assembly.

474. The assessment to be paid to the Incidental Fund by congregations and by ministers of the Assembly without pastoral charge, is regulated by the Assembly itself ; and, in the case of the congregations, is usually proportionate to the annual stipend paid by them to their ministers—stipend, in the scale of assessment, being taken to denote the total sum paid by a congregation to its minister, for his support, distinct from the value of the manse or glebe.

475. The Incidental Fund is not chargeable with the expenses of any committee for whose work the Assembly has recommended or ordered a congregational collection ; nor is it chargeable with the travelling expenses of members of commissions or committees, unless a special direction has been given by the Assembly for such payments ; nor can it defray the expenses of deputations to Churches beyond the limits of the United Kingdom without a like direction, nor the expenses of more than the first two of the deputies to a sister Church in the United Kingdom or the first three of any other deputation. The expenses of honorary deputations to public officials are not met by the Committee.

Committee in Correspondence with Government.

476. This Committee, of which the Moderator of the Assembly is *ex-officio* Convener, approaches the Sovereign, the representative of the Sovereign, the ministers of State, and other public functionaries by address, memorial, or deputation, on behalf of the Church, when it has been so directed by the Assembly, or when it judges it to be for the interests of the Church to do so ; and, unless in cases otherwise provided for by resolution of the Assembly, it is the only authorized medium of communication between the Church and the civil, military, or naval authorities.

Committee of Missionary Directors, or Board of Missions.

(Cf. Chap. XV.)

477. This Committee or Board consists of members annually

nominated by the Presbyteries from the ministers and the ruling elders under their jurisdiction, in the proportion of one minister and one ruling elder to every five congregations belonging to each Presbytery ; the Moderator of the General Assembly for the year, the conveners for the missions, the secretary for the missions, and any other ministers or ruling elders whom the General Assembly may, from time to time, associate with them.

478. The duties of the Board are to call and appoint missionaries, send them to their spheres of labour and, when it may deem it right, dispense with their services ; to superintend missionary operations in such fields as the General Assembly has selected or approved ; to manage funds raised by the congregations and the proceeds of donations and bequests to the Church for missions ; to maintain from these funds missionaries and missionary agents, defray their expenses, and pay their retiring allowances ; to make grants to Churches and societies for missionary purposes ; to give missionary intelligence ; to nominate for military or naval chaplaincies through the Committee in Correspondence with Government ; and generally to promote the great work intrusted to it by such measures and such outlay on its behalf as the means at its disposal allow, and as the rules which the Assembly has laid down for its guidance require.

Collegiate Education Committee (Belfast).

479. This Committee consists of any number of the members of the General Assembly, not being professors in the Presbyterian College, Belfast, or in any other collegiate institution or university in the United Kingdom. Its duties are to exercise superintendence over all the interests of the Presbyterian College, Belfast ; to manage the funds of the College devoted to other than incidental purposes ; to attend the public examinations at the close of each collegiate session ; certify the attendance and proficiency of the students ; and present to the Assembly an annual report, giving the number of students in the several classes, their progress in the different branches of study, their appearance and answering at the examinations, the request of any of the professors to retire from the active duties of his chair, and such other matters as the Assembly from time to time directs.

Collegiate Education Committee (Derry).

480. This Committee consists of any number of the members of the General Assembly, not being professors in the Magee Presbyterian College, Derry, or in any other collegiate institution or

university in the United Kingdom. Its duties are to exercise superintendence over all the interests of the Magee College; to be present at the public examinations at the close of each collegiate session, and certify the attendance and proficiency of the students; and to present to the Assembly an annual report, giving the number of students in the several classes, their progress in the different branches of study, their appearance and answering at the examinations, the request of any of the professors to retire from the active duties of his chair, and such other matters as the Assembly from time to time directs. The Committee with the Trustees form the Board of Visitors of the College. [See Scheme for the Building and Endowment of the College, Sections xii and xviii, Appendix xiii, pp. 199-205.]

Committee of Management of Getty Bequests.

481. This Committee consists of an equal number of ministers of the General Assembly and of persons who are not ministers, chosen by the General Assembly, as far as possible, from residents within the limits of the Belfast Presbytery and members of its congregations, and appointed by the Assembly at each annual meeting by the votes of the majority of the ministers attending the Assembly.

482. This Committee has the direction and management of the application of such funds as come to it from the annual proceeds of the trust estate of the late Mr. John Getty, of Beechpark, for Home, Foreign, and Jewish Missions; the Belfast Town Mission; premiums to students of divinity in the Presbyterian College, Belfast; support of a missionary at Larne, and other objects. [For Provisions of Mr. Getty's Will, see Minutes of General Assembly, Vol. IV., pp. 725-732.]

Committee on Publication.

483. This Committee arranges for the printing of the Minutes of the General Assembly; of the yearly reports of the Synods, trustees, and committees of the Church; and of such overtures as have been sent up to the Assembly by the Church courts.

484. Clerks of Synods and conveners shall have all reports of Synods and committees sent to the Convener of the Publication Committee, early in May and in no case later than the 15th day of that month in each year, and likewise any resolutions recommended by the committees for the acceptance of the Assembly; and the Publication Committee shall see to it that

these are printed and in the hands of members in sufficient time before the meeting of the Assembly.

Committee on Statistics.

485. This Committee annually prepares and issues a query sheet to congregations with the object of ascertaining their numerical strength, and their religious, financial, and educational condition from year to year. The information thus acquired is tabulated and published by the authority of the Assembly as a supplement to its annual Minutes.

486. Moderators of Sessions are required to fill up the query sheets sent to them by the Committee, giving an answer to each question, and to submit the query sheets so filled up to the Presbyteries at their meeting on the Tuesday or Wednesday immediately following the second Sabbath of April, that they may be examined, certified, and forwarded before the following Thursday to the Convener of the Committee on Statistics.

Committee on the Sustentation Fund.

487. This Committee consists of members returned by the Presbyteries from the ministers, ruling elders, and deacons under their jurisdiction, in the proportion of one minister, one ruling elder, and one deacon or member of a Congregational Committee to every ten of the congregations in a Presbytery; together with the Moderator of the General Assembly for the year, all annual subscribers to the Fund of £50 or upwards, and all donors of £1,000 or upwards, being members of the Church. [For Duties of the Committee, and Rules of the Sustentation Fund, see Chapter XIII, pp. 159-166.]

Committee for Theological Examination.

488. The Theological Examination Committee consists of members annually returned by the Presbyteries from their members, in the proportion of one member to every five congregations in each Presbytery; and its duties are to examine theological students before they receive licence from the Presbyteries to preach the Gospel as probationers for the Christian ministry.

489. The Committee shall conduct its examinations of students in accordance with the rules prescribed in Paragraphs 311-318; and it is empowered, after consultation with the theological faculties of the Assembly's colleges in Belfast and Derry, to appoint from time to time portions of Hebrew and Greek Scripture, periods in Church History, and text-books in

Christian Ethics and Systematic Theology for such examinations; also to make all arrangements as to details for such examinations, and to hold supplemental examinations.

490. The Committee shall meet during the annual meeting of the General Assembly, and shall appoint two examiners for the following year in each group of subjects specified in Paragraphs 313 and 316, with the exception of the third group for the second examination—the selection of the Committee not being restricted to its own members; and these examiners, with the Convener of the Committee as Convener, shall be a sub-committee for the examination of students.

491. The Committee shall examine the students, at the second examination, on Scripture, including Biblical History and Geography; on the formularies of the Church; and on their personal religion and their motives in seeking the ministerial office.

492. The Committee, in its annual report to the Assembly, shall state the subjects appointed for examination in the ensuing year; and shall each year have the examination papers published.



CHAPTER X.

PROCEDURE IN CASES OF SCANDAL AND IN THE INFLICTION AND REMOVAL OF CHURCH CENSURES.

SECTION I.—GENERAL PRINCIPLES.

493. Breaches of the divine law which are calculated to bring reproach upon religion and tempt others to sin or mar their edification, are, in the New Testament, called scandals or offences. (Romans xvi. 17.) The penalties inflicted on the scandalous or offending are usually known by the name of Church censures.

494. The object of Church censures is to maintain divine truth; vindicate the authority and honour of Christ, the Head of the Church; remove offences; prevent the growth of error and immorality; promote the edification and purity of the Church; and reclaim offenders and further their spiritual good.

495. When scandals arise, church courts have power to summon members of congregations under their care to appear before them, and give evidence as parties or witnesses.

496. One church court shall not summon members who are under the jurisdiction of another; but the Session, Presbytery, or Synod, to which a party or witness belongs, shall, at the request of the judicatory by which a case is to be tried, issue a citation and require attendance.

497. Scandals cognizable by an inferior court shall not come before a superior, except by reference or appeal; but offences committed by any of its members in the presence of a court may be tried by it and summarily issued.

498. In receiving accusations, conducting processes, and inflicting censures, church courts should avoid giving unnecessary publicity to scandals, as dishonouring to religion, and tending to pervert the discipline of the Church into a vehicle of slander.

499. Scandals may come under the cognizance of a church court by *fama clamosa*, complaint, reference, or appeal.

500. Before entertaining a case of scandal, the attention of a church court should be specially directed to the following inquiries:—(1.) What is in the case for proceeding? (2.) What is in the case against proceeding? (3.) What shall be the manner of proceeding?

501. Before entering on a case of scandal, a church court should be satisfied—(1) of its right to judge; (2) of the regularity of the preliminary proceedings; (3) of the injury the Church is sustaining from the scandal; and (4) of the probability of proof.

502. Against proceeding valid reasons may arise on the score of jurisdiction; as when a case is originated in a Session, which should first come before a Presbytery; or when a process is commenced before a Presbytery, which should have originated in a Session.

503. Objection may arise from irregularity of proceeding; as when due notice of the charge, the time, and place of trial, or the names of the witnesses, have not been given to the accused; or, in cases of appeal, where the proper notice has not been given.

504. Objection may arise from the nature of the charge; for, though every scandal implies sin, every sin is not properly the subject of Church discipline. Nothing shall be a ground for a judicial process which cannot be proved to be contrary to Holy Scripture or to the regulations and practice of the Church founded thereon; nor anything which does not involve those evils which discipline is intended to prevent.

505. Objection may arise from manifest deficiency in the alleged proof of the charge. Matters which cannot be proved

should not be investigated ; nor should a charge be entertained if the witnesses be persons of notoriously bad character.

506. Objection may arise from the dormancy of the charge. It is not advisable for church courts to investigate offences which occurred several years previously, except in the case of offenders who have withdrawn from discipline, or absented themselves from ordinances, or where the scandal has been revived by something in their recent conduct requiring investigation ; neither can a case of scandal which has been decided by any subordinate court be re-opened by that court unless in the case provided for in Paragraph 570.

507. All baptized persons in connexion with the congregations of the Church, are under the care of its judicatories and subject to its government and discipline. When baptized persons arrive at the years of discretion, they are bound to perform all the duties of Church members.

508. The censures of the Church are admonition, rebuke, suspension from sealing ordinances, suspension from office, deposition or degradation from office, and excommunication. They are inflicted only on confession or conviction of offence.

SECTION II.—GENERAL RULES.

509. Scandals cognizable by church courts are enumerated in different passages of Scripture, especially in 1 Cor. v. 9—11 ; vi. 9, 10 ; Gal. v. 19-21 ; Col. iii. 5, 8, 9.*

510. When a case of scandal comes under the cognizance of a church court by *fama clamosa* or complaint, the first duty of the court is to consider whether it be for edification to proceed to trial, or have recourse to private admonition.

511. A church court, before entering upon the public investigation of a case of scandal, shall meet in private and make

* 1 Cor. v. 9—11.—I wrote unto you in an epistle not to company with fornicators : yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters ; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner ; with such an one no not to eat.

1 Cor. vi. 9, 10—Know ye not that the unrighteous shall not inherit the kingdom of God ? Be not deceived : neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Gal. v. 19-21—Now the works of the flesh are manifest, which are these ; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft,

such preliminary inquiries as may be needful to enable it to decide whether and in what form the case shall be brought to trial.

512. At such private meeting or meetings, it is competent for the church court to ascertain from the informant of the scandal, the accuser, or the witnesses if present, the nature of the offence, the nature of the evidence by which the charge is to be supported, and how far such proof would justify further procedure. Where it is judged expedient, the court may appoint a commission to wait upon witnesses and report.

Charges. 513. When a court has resolved to proceed to trial, its first duty is to have the charge written out. The charge shall set forth the alleged offence, and, in specifications, the facts relied upon to sustain the charge. Each specification shall as far as possible give the time, place, and circumstances; and shall be accompanied with the names and residences of the witnesses, or the list of publications or other documents to be cited in its support, without prejudice, however, to the production of additional witnesses or documents, provided they be afterwards discovered and notice of them be given before any evidence is led. [For Forms of Charges, see Appendix X, pp. 191-194.]

514. A charge shall not allege more than one offence. Several charges against the same person, however, with the specifications under each, may be presented to the judicatory at one and the same time, and may, in the discretion of the judicatory, be tried together; but in such case a separate decision by the judicatory must be given upon each charge.

515. A charge of heresy must state the truth which the accused is alleged to have impugned, or the false doctrine which he is alleged to have taught, contrary to the Word of God and the subordinate standards of the Church; and must set forth, in specifications, the statements from the teaching of the accused, or the quotations from his writings, which are relied upon to establish the charge.

516. In all cases of alleged personal wrong, where a charge

hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

Col. iii. 5, 8, 9—Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. . . . But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds.

is made by the injured person or persons, the charge must be accompanied by a written averment that the course prescribed by our Lord, in Matt. xviii. 15-17, has been complied with.

Citations. 517. When a charge has been written out, the judicatory shall furnish the accused party with a copy of the charge and specifications, together with the names and residences of the witnesses or the list of documents in support of each specification ; and shall cite the accused party, the accuser, and the witnesses in support of the charge, to appear at a subsequent meeting of the judicatory, to be held not less than ten days after the serving of the charge. But, with consent of parties, the court may at once proceed to trial.

518. Should the accused party desire to call witnesses for his defence, the Moderator of the court shall, on his application, issue citations to such witnesses.

519. Citations are duly given, either *apud acta*—that is by the court openly summoning parties, who are present during the proceedings, to attend at the time and place of trial ; or by written summonses signed by the Moderator under the authority of the court and served upon the parties, or, in the case of witnesses who are not members of the Presbyterian Church, by letters to them from the Moderator.

520. The following shall be the form of summonses to a witness who is a member of the Presbyterian Church :—

“To..... You are hereby required, as a member of the Presbyterian Church in Ireland, to attend a meeting of the of, to be held at, upon the ... day of, at the hour of o'clock, then and there to give testimony, as far as you know, concerning a charge or charges of*....., against [or in a case between, of, and, of]
....., Moderator of

At, this day of

521. When a witness is not a member of this Church, the court, instead of issuing a summons, shall request his attendance to give evidence at the time and place of trial.

522. Each written citation shall be served personally, unless the person to be cited cannot be found, in which case the citation shall be sent to his last known place of residence ; and, before proceeding to trial, it must appear that the citations have been served.

* Here state the charge or charges.

523. Should an accused party fail to attend upon the first citation the trial shall be deferred, and he shall be summoned a second time ; a notice being sent to him with the second citation, that, if he again fail to appear, the case shall be proceeded with and issued in his absence, and he be dealt with for contumacy, in accordance with the law of the Church, unless he can satisfy the court that his absence was unavoidable. The second citation shall intimate the time and place to which the trial has been postponed, and shall be also given to the accuser and to the witnesses ; but it is not necessary that there should be an interval of ten days between a second citation and the day of trial.

524. When an accused person has been twice duly cited, and fails to appear, the court shall proceed to trial and judgment in his absence, in which case it shall appoint some person to conduct his defence. It shall also suspend him from the communion of the Church for his contumacy until he give evidence of repentance.

525. Should a witness who is a member of this Church fail to attend upon the first summons, the court shall cause to be served upon him a second citation, accompanied by a notice that if he do not appear at the time and place fixed for the trial he shall be dealt with for contumacy in accordance with the law of the Church, unless he can satisfy the court that his absence was unavoidable. Should he continue contumacious, the court, if he be under its immediate jurisdiction, shall suspend him from the communion of the Church until he give evidence of repentance. If he be not under its immediate jurisdiction, it shall certify the contumacy to the Session of the congregation to which he belongs, or, if he be a minister, to the Presbytery under whose jurisdiction he is, and the Session or Presbytery shall then be bound to suspend him from communion. A member of the Church, summoned as a witness, who appears at the trial and refuses to testify, shall be suspended from communion for his contumacy.

Preliminary Objections to Trial. 526. On the day of trial the court shall have the charge, with the specifications, read ; shall take evidence, if the facts be not admitted by the parties, as to the charge with the specifications having been served, and the accused party and the witnesses having been duly cited ; and shall hear objections, if there be any, from the parties or from members of the judicatory, to the constitution or jurisdiction of the court, or the sufficiency of the charge, if proved, to form a ground of censure, or any substantial objection as to the order or regularity of the proceedings.

527. The court has the disposal of such preliminary objections : and, if they be sustained, it may dismiss the case ; or may permit, in the furtherance of justice, such amendments to the charge or specifications as do not alter their substantial character, and may declare that the case as presented in the amended charge or specifications shall be proceeded with.

528. If such preliminary objections be not sustained by the court, or if there be no such objections, the case shall be proceeded with.

Pleas. 529. When it is determined to proceed with a case, the accused party shall be asked to plead " Guilty " or " Not Guilty " to the charge. If he plead " Guilty," and the court be satisfied, such plea shall be entered on the record ; and the court shall determine what censure shall be inflicted upon him, and shall pass sentence accordingly.

530. If the accused party do not plead " Guilty," or if he plead " Guilty " and the court be not satisfied, record shall be made of the fact, and the accuser shall be called upon to adduce evidence in support of the charge.

531. Before witnesses in support of a charge are examined, the accused has the right to put in his plea of justification, or to show that he had a sufficient warrant for doing what he was charged with. Should the court find the plea relevant, they shall proceed to receive evidence in its support, and, if this be found sufficient, the process shall terminate.

Evidence. 532. Evidence may be direct or circumstantial : and may be oral, written or printed. A charge may be proven by the testimony of one witness, only when his testimony is supported by other evidence ; but when there are several specifications under a charge, and two or more of these are testified to, each by a different credible witness, such testimony shall be sufficient to establish the charge.

533. A court should be careful in receiving testimony. All persons are not competent witnesses, and a competent witness may not be a credible witness.

534. All persons, whether parties or not, are competent witnesses, except such as do not believe in the existence of a God, or a future state of rewards or punishments, or are devoid of mental capacity to give evidence, or do not understand the obligation of an oath. Any witness may be challenged for incompetency, and the judicatory shall decide whether he shall be admitted to give testimony.

535. A husband or a wife is a competent witness for or against

the other, but neither shall be urged to testify for or against the other.

536. A member of the judicatory may be called upon to testify in a case which comes before it. He is qualified as other witnesses are, and, after having given his testimony, may immediately resume his seat as a member of the judicatory.

537. The credibility of a witness, or the degree of credit to be attached to his testimony, may be affected by his relationship to any of the parties or his interest in the issue of the case; his immature age or weakness of understanding; the infamy or malignity of his character; his being under church censure; his general rashness or indiscretion; or any other circumstance that appears to affect his veracity or knowledge, or to give a bias to his testimony.

538. No witness afterwards to be examined, except he be a member of the judicatory or a party, shall be present during the examination of another witness, if either party object.

539. In case of the indisposition of a witness, or of his residing at a great distance, or of his not being a member of this Church, the judicatory may appoint a commission of ministers, or ruling elders, or both, to take his evidence and report. This commission, if the case require it, may be of members of another judicatory or Church; and shall take the evidence of the witness in accordance with the rules governing the judicatory. The parties in the case have the right to be present when the evidence is taken, and to examine and cross-examine the witness through the commission. Testimony so obtained shall be authenticated by the signature of the Moderator and of the Clerk of the commission; shall be transmitted by the commission in due time to the Moderator of the judicatory before which the case is pending; and shall be evidence in the case.

540. Before a witness is examined, the Moderator, having called upon him to hold up his right hand, shall address him—the members of the judicatory standing—in the following terms:—

“A. B., I adjure you by the living God, in whose sacred presence you now stand, and before whose judgment seat you shall hereafter appear, that you tell the truth, the whole truth, and nothing but the truth, in the case now under investigation by this court.”

541. Should the court deem it necessary, the witness shall be called on to make the following declaration:—

“I, A. B., do solemnly affirm, as I shall answer to God, that I am free from all malice against C. D., or any party in

this trial, and that there is nothing influencing me to give false or partial evidence.”

542. Witnesses shall be examined first by the party producing them; then cross-examined by the opposite party; after which any member of the judicatory may put interrogatories. Every question to a witness must be put through the Moderator and with the leave of the court. A question disallowed by the judicatory shall not be put.

543. In every trial it is desirable that the judicatory appoint one or more of its members to put interrogatories, on its behalf, to witnesses; but when such members have ceased to interrogate, additional questions may be put by other members.

544. In the direct examination of a witness by the party producing him, the judicatory shall not allow leading questions to be put, except it be manifest that the witness is an unwilling, hostile, or forgetful one, when it is permitted to recall circumstances by leading questions.

545. In the cross-examination of a witness, the judicatory shall allow leading questions to be put; but it shall require that all the questions in cross-examination shall have reference to the direct evidence, except such as may be put to test the credibility of the witness.

546. The questions put to a witness shall be pertinent to the case; and a witness shall testify to what he himself knows and the grounds of his knowledge. No witness shall be asked or allowed to state what another person has said,—with these exceptions, that he may be asked and allowed to state what he heard said by a deceased party, or by the accused, or by some one in the presence of the accused; or what he heard stated at the time the offence charged took place, if such statement formed part of the transaction; or he may testify to a common rumour or *fama* in the neighbourhood.

547. A witness examined as to facts cannot be competently asked his opinion generally on the facts, for it rests with the judicatory to form its own opinion respecting them; but he may be asked what belief or impression was produced in him at the time by the facts to which he has deposed. Persons of skill in certain departments, however—such as members of the medical profession—may be asked their opinion on facts or points brought out in a case, and experts may give evidence with reference to handwriting.

548. When a witness is giving his testimony he may refresh his memory by referring to any writing made by himself at the

time of the transaction concerning which he is questioned, or so soon afterwards that the court considers it likely that the transaction at the time of writing was fresh in his memory. He may also refer to a writing made by another, and read by himself at such time, if when he read it he knew it to be correct.

549. While a witness is giving testimony his evidence shall be taken down in writing by the Clerk of the judicatory. This may be done in the third person. If either party desire it and the judicatory so decide, both question and answer shall be recorded. When the witness has finished his testimony, his evidence shall be read over to him by the Clerk, and the Moderator shall ask him—"Is that your evidence? Have you anything to add?" When the evidence is completed it shall be subscribed by the witness, and attested by the Clerk.

550. The judicatory may permit a witness to be recalled either for further examination or for further cross-examination, in which case the parties have the right of further cross-examination and further re-examination respectively.

551. The re-examination of a witness must be directed to the explanation of matters referred to in his cross-examination; but should the judicatory allow new matter to be introduced in his re-examination, the opposite party may cross-examine him upon that matter.

552. The records of a judicatory, or any part of them, whether original or transcribed, if attested by the Clerk of the judicatory, or in the case of his death, absence, incapacity or failure from any cause, by the Moderator, shall be deemed authentic evidence of its proceedings by every other judicatory.

553. Testimony taken by a judicatory, if it be similarly attested, shall be received as evidence by every other judicatory.

554. In the course of a trial, should witnesses in support of the charge whose names were not given to the accused, or witnesses for the defence, be discovered, the judicatory shall inquire into the nature and relevancy of the evidence proposed to be given by such witnesses, and shall determine whether it is right to admit it; and, if so, at what time and under what regulations the names of the witnesses and the facts to be proved by them shall be notified to the other party.

555. No member of the judicatory shall, under pain of immediate censure, comment on evidence till after the examination of all the witnesses in the case, and removal of the parties.

556. Every trial shall be in open court; but should any portion of the evidence be of an indecent nature, or injurious to

public decorum, so much of the trial as relates to such evidence shall be held in private, the witness, the accuser, and the accused being alone admitted.

557. No civil lawyer shall be allowed to conduct a case before a judicatory for an accuser or a person accused.

558. When a scandal of an aggravated nature is charged against a member or officer of the Church, by *fama clamosa* or complaint, and injury is being done thereby to religion, it may be the duty of the judicatory and it is empowered, even before proceeding to trial, to suspend temporarily from communion the person charged, and such temporary suspension shall continue so long as the case is under investigation.

559. When the evidence in support of the charge is completed, the accused party is entitled to produce evidence in his defence. When all the evidence is before the judicatory, the accuser has the right to speak on the evidence, and after him the accused. All parties shall then be required to withdraw, and the judicatory in private shall consider the evidence and come to its finding.

560. In considering the evidence, the members of the judicatory shall be called on by the Moderator, in the order of their seniority in office, to give their judgments on the charge and on each specification thereof.

561. No member of a judicatory, who has not been present during the entire hearing of a case, shall be allowed to vote on any question arising therein, except by the unanimous consent of the judicatory and of the parties.

Decisions. 562. When it is practicable, the judicatory shall come to a decision on the case; when it cannot come to such decision, it shall refer the case to the superior court for advice or adjudication.

563. The judicatory may decide that the accused is "guilty" of the offence laid to his charge, or that he is "not guilty," or that the charge against him is "not proven."

564. If the judicatory find the accused guilty of the charge, it shall in private determine what censure, adequate to the guilt established, shall be inflicted upon him, and shall arrange as to the pronouncing and publishing of its sentence.

565. When the judicatory has come to its decision or decisions on the case, or to its finding to refer the case to the higher judicatory, the parties shall be called in, and the result announced.

566. If the decision of the judicatory be that the accused is "not guilty," or that the charge against him is "not proven;" and if there be neither protest and appeal, nor complaint and

appeal, against the decision, the temporary suspension under which the accused may have been while his case was under investigation is *ipso facto* removed.

567. If the decision of the judicatory be that the accused is "guilty," or that the charge against him has been proven in whole or in part, and if there be neither protest and appeal, nor complaint and appeal, against the decision, the judicatory shall pronounce and publish its sentence.

568. If there be a protest and appeal, or a complaint and appeal, against the decision, the judicatory shall sist procedure until the appeal has been disposed of or abandoned; but an appeal at an earlier stage does not sist procedure.

569. When the decision of the judicatory is announced, the Moderator, if asked to do so by either party in the case, shall explain the right and rules of appeal.

570. If, after a trial of a party before a judicatory, new evidence is discovered, supposed to be of importance to the exculpation of such party, he may apply for a new trial, if the case has not been appealed; and the judicatory shall grant a new trial, if justice seems to require it. The granting of such trial, and the decision arrived at after each investigation, shall be reported to the superior judicatory. In a case where a decision to suspend or degrade a minister has been arrived at, a new trial shall not be granted without the authority of the General Assembly.

571. In every trial a statement of the charge against the accused, his plea, and the decisions of the judicatory on the case, shall be entered in the minutes of proceedings of the judicatory; likewise all the acts and orders of the judicatory in connexion with the case, together with any protests and notices of appeal against such decisions, acts, or orders. The evidence, oral or documentary, may be kept in a separate record.

SECTION III.—PROCEDURE WHERE THERE IS A FAMA CLAMOSA.

572. When a scandal is of public notoriety, and no person prefers an accusation against the alleged offender, the church court, under whose immediate jurisdiction the person inculpated is, may investigate the scandal as a matter of *fama clamosa*.

573. When a scandal, as to which there is a *fama clamosa*, is brought under the cognizance of a judicatory by one or more of its members, or by a member or members of the Church, the judicatory shall observe the General Principles (Section I),

and the General Rules (Section II. Paragraphs 509-511); and in particular shall ascertain, in private, from the informant or informants the character of the alleged scandal, to what extent it is a matter of public notoriety, and is credited by respectable persons, and if it is giving occasion to the enemy to speak reproachfully.

574. Should there appear to be an injurious *fama*, the judicatory shall appoint two of its members to converse with the person inculpated thereby, deal faithfully and affectionately with him that he may be induced to declare the whole truth, hear any explanation or confession which he may be disposed to make, and report to the judicatory. When a minister is thus inculpated, it may be advisable for the Presbytery to hold a visitation of his congregation with a special view to the case. In such special visitation, all who answer questions shall be previously adjured, and the rules in Paragraphs 408-411 inclusive, as to the visiting of congregations, shall be observed, with the following exceptions:—the minister shall not lead in the exercises of public worship, or expound or preach, unless the *fama* has reference to his doctrine or his mode of conducting such exercises; the Questions to the Minister shall be omitted; and the Questions to the Session shall be answered by the representatives of the Session.

575. Should the *fama* appear to be groundless, the judicatory shall take the most efficient means to discredit it, and counteract any injury it may have occasioned.

576. Should there appear to be foundation for the *fama*, and the person inculpated confess his fault, he shall be admonished, rebuked, suspended or excluded from Church privileges, or from office, according to the nature of his offence.

577. Should there appear to be foundation for the *fama*, and the person inculpated not admit the offence imputed to him, the judicatory shall proceed to trial.

578. When the judicatory has resolved to proceed to trial, it shall itself, or by a committee of its members appointed for the purpose and making report to it, have the charge or charges, with specifications, against the person inculpated, written out according as the *fama* and the information at the disposal of the judicatory may warrant. It shall also appoint one or more of its members to conduct the case against the accused in all its stages, in whatever judicatory, until it be finally issued; and such member or members, as representing public rumour, shall be regarded as the party accusing, shall discharge the duties and

exercise the rights of such party, and shall neither deliberate nor vote in the trial of the case. [For Forms of Charges where there is a *fama clamosa*, see Appendix X. ii, pp, 193, 194.]

579. In the trial of the case, the judicatory shall observe the General Rules (Section II. Paragraphs 513-571).

SECTION IV.—PROCEDURE WHERE THERE IS A COMPLAINT.

580. When a scandal is not brought under the notice of a judicatory by its public notoriety, but in a specific charge by a person or persons, or church court, aggrieved, it is dealt with by way of complaint.

581. No charge of a private or personal nature shall be entertained, until evidence be given that the complainant has complied with the injunction of Christ contained in Matthew xviii. 15-17.*

582. In cases of complaint the judicatory shall be guided by the General Principles and General Rules (Sections I and II).

583. A church court is bound to give complainants, when they apply for it, information respecting the procedure in cases of scandal.

584. Should an accuser fail to prove his charge, and should it appear in the course of the trial that he has been actuated by malicious motives, the court shall visit him with such censure as the offence demands.

585. In a case of scandal, should the accuser withdraw his charge, the court, if it be deemed necessary, shall proceed, as in a case of *fama clamosa*, summoning the accuser as a witness.

586. If a person commits an offence in the presence of a judicatory, or comes forward as his own accuser and makes known his offence, the judicatory may, without trial, declare him guilty of the offence and pass sentence; but it shall not do so till it has given the offender an opportunity to be heard. In every such case, the record of the judicatory must set out clearly the offence and judgment; and, if the judicatory be a subordinate one, appeal may be taken against its judgment as in other cases.

* Matt. xviii. 15-17—"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

SECTION V.—SPECIAL RULES AS TO CASES BEFORE
THE SESSION.

587. Should a member or a ruling elder in a congregation be charged with offence, either by *fama clamosa* or complaint, the investigation of the case devolves upon the Session of the congregation; should a minister be so charged, the investigation of the case devolves upon the Presbytery.

588. The Session may refer a case to the Presbytery for its advice or for its investigation and adjudication, as provided for in Paragraphs 112-114. In cases of heresy and heinous sin, it may be expedient for it to do so. (Cf. Paragraph 179.)

589. When the Session investigates and adjudicates, it shall be guided by the rules in Sections I-IV.

590. When, after the fullest investigation of a case, the evidence does not appear sufficient to warrant either acquittal or conviction, the Session may sist procedure till God in His providence shall give further light; or it may administer the oath of purgation. An accused party may crave or be offered the privilege of the oath of purgation; but such oath shall not be offered or administered without the authority of the Presbytery, and then only on special grounds, which must be stated on the record. [For Form of Oath of Purgation, see Appendix XI, pp. 194, 195.]

SECTION VI.—SPECIAL RULES AS TO CASES BEFORE
THE PRESBYTERY.

591. It is a special function of the Presbytery to receive and investigate a complaint against a minister or a probationer under its jurisdiction, and to investigate an injurious *fama* affecting a minister or a probationer.

592. Care and prudence should be exercised by the Presbytery in entertaining a charge or initiating proceedings against a minister, because of the office which he holds and the effect of such proceedings upon his usefulness. While a minister should not be screened from censure, or censured slightly if he have committed serious offence, allegations injurious to him or charges against him as to his doctrine or character should be received with caution.

593. If an injurious *fama* arise affecting the doctrinal views, moral conduct, or official labours of a minister who is a professor, it shall be the duty of the College Committee, appointed by the General Assembly to have superintendence of the college in which he is a professor, to hold a preliminary investigation,

and if need be to frame and prosecute before the Presbytery with which he is connected whatever charge of heresy, immorality, or neglect of duty the *fama* may warrant.

594. The same duty devolves on the Board of Missions, if a like *fama* arise against a missionary who is a minister in a home Presbytery, and who labours outside the bounds of that Presbytery.

595. When a minister, or a probationer for the ministry, is accused of heresy, he is bound to deliver up any of his manuscripts which may be required. He may also be examined by the Presbytery as to his views, and may be required to commit his views to writing.

596. In proceedings with reference to a minister, the Presbytery shall be guided by the rules in Chapter VII. Section III, Paragraphs 274-276, 281, 284, and Chapter X. Sections I-IV; and with reference to a probationer, by Paragraph 329, and Chapter X. Sections I-IV.

597. If a minister who is under temporary suspension from office while a charge against him is under investigation, disregards the suspension or interdict of the Presbytery, he may be summarily dealt with as contumacious, and be deposed from office or cast out of the Church.

SECTION VII.—SENTENCES.

598. When a party is found guilty, and there is neither protest and appeal, nor complaint and appeal, against the decision, the judicatory shall, according to the nature and magnitude of his offence, admonish, rebuke, suspend from Church privileges, or excommunicate him. If the party be a minister or a ruling elder, he shall be admonished, rebuked, disannexed from his sphere of labour, suspended from office *sine die*, degraded, or excommunicated. The sentence shall, in every instance, be pronounced by the Moderator of the court.

599. If the party convicted of the offence absents himself when the sentence is to be pronounced, the cause of censure shall be declared by the Moderator, and the sentence shall be passed as if he were present.

600. The sentence of suspension from church privileges by a Session shall be in the following words:—

“In the name of the Lord Jesus Christ, we, the Session of
 , having found you, , to be guilty of
 , do hereby suspend you from church privileges
 till you submit to us satisfactory evidence of repentance.”

601. The sentence of excommunication solemnly casts the offender out of the Church. It shall be resorted to only in a case of special aggravation, when all other means of reclaiming the offender have failed, and he continues impenitent and contumacious.

602. The sentence of suspension from the ministerial office inhibits the minister from the exercise of any official duty, and shall be in the following words:—

“Whereas you, have been found, after trial of your case by this court [or on your own confession], guilty of....., we, the Presbytery of....., do hereby suspend you from exercising the office of the Christian ministry, or any part thereof, until you submit satisfactory evidence of your repentance.”

Any sentence which inhibits from ministerial duty is a sentence of suspension from office *sine die*.

603. A minister found guilty of any gross offence, such as fornication, adultery, drunkenness, continuance in offences after admonition, or contumacy against the discipline of the Church, shall be degraded or deposed from the ministerial office.

604. The sentence of degradation or deposition of a minister shall be pronounced in the following terms:—

“Whereas, minister of, has been proved before the Presbytery of..... [or Synod of..... or General Assembly, as the case may be] to be guilty of....., the said.....adjudge him totally disqualified for the office of the Christian ministry. They, therefore, in the name and by the authority of the Lord Jesus Christ, depose from the office and degrade from the rank of a Christian minister the said....., and do hereby prohibit him from exercising the functions of the Christian ministry, or any part thereof.”

Publication of Sentences. } 605. Sentences shall be published in the judicatory by which they have been passed, or in the superior court to which an appeal has been carried; and, when it shall appear to be for edification, they shall be published in the congregation to which the offender belongs, in such manner as the judicatory passing sentence may determine.

606. Sentence on an inferior court shall be pronounced only in the superior, unless the interests of religion require greater publicity.

Effect of } 607. A minister's suspension or degradation is
Sentences. } *ab officio et beneficio*; and his right to emolument
 from the congregation or the funds of the Church, and to the
 possession of the manse or glebe, ceases from the date of the
 sentence of suspension or degradation.

608. When a minister is suspended or degraded without protest and appeal, or complaint and appeal, or when the sentence of suspension or degradation after appeal is confirmed, his congregation is at liberty to choose his successor.

609. A person suspended from church privileges or excommunicated is, *ipso facto*, suspended or deposed from office in the Church; but an offence may be such as to necessitate suspension or deposition from office and not deprivation of church privileges.

610. Every sentence shall continue in force until there is satisfactory evidence of repentance.

611. It is the duty of church courts and congregations to pray for persons under censure, and to use every means which Christian love and prudence may suggest to bring them to repentance.

Removal of } 612. When satisfactory evidence of repentance
Sentences. } is submitted to the Session by a party suspended
 or cut off from Church privileges, the Session shall call the
 offender before it, and, after due admonition, restore him or her
 in the following terms:—

“In the name of the Lord Jesus Christ, we, the Session
 of....., do hereby restore you.....,
 to the fellowship of the Church of Christ.”

Thanksgiving shall then be offered to God for having brought the offending brother or sister to a credible profession of repentance.

613. Restoration to the privileges of full communion does not carry with it restoration to office. The latter shall not take place, however satisfactory may be the evidence of penitence, unless it be clear to the judicatory that the interests of religion will be advanced and not injured by reponing the offender, and that no offence will be given thereby to the Church.

614. A minister suspended, or degraded, shall not be restored to the functions or office of the ministry unless by the General Assembly; and before such restoration the Assembly must be satisfied, not only that the repentance of the applicant has been evidenced by a lengthened period of consistent Christian conduct, but that his restoration will be acceptable to the Church.

CHAPTER XI.

A DIRECTORY FOR THE ADMINISTRATION
OF ORDINANCES.

SECTION I.—THE WORSHIP OF GOD.

615. The light of nature shows that there is a God ; the light of revelation clearly discloses His perfections.* The light of nature teaches that worship is due ; the light of revelation manifests the character of that worship, and the mode of its performance.† The obligation to render worship arises out of the nature and perfections of God, the capacities with which He has endowed us, the relations we sustain to Him, the blessings He has bestowed on us, and the express commands contained in His own Word.‡ God, having created man with social capacities and feelings, prescribes not only individual but social worship, specifies the manner in which this social worship should be offered, and by His promises encourages to its performance.§

* Psalm xix. 1—The heavens declare the glory of God ; and the firmament sheweth his handywork.

Rom. i. 19, 20—Because that which may be known of God is manifest in them ; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead ; so that they are without excuse.

John iv. 22—Ye worship ye know not what : we know what we worship : for salvation is of the Jews.

† Acts xvii. 23—For as I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you.

Deut. xii. 32—What thing soever I command you, observe to do it : thou shalt not add thereto, nor diminish from it.

Matt. xv. 9—But in vain they do worship me, teaching for doctrines the commandments of men.

Col. ii. 23—Which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body ; not in any honour to the satisfying of the flesh.

‡ Psalm xxix. 2—Give unto the LORD the glory due unto his name ; worship the LORD in the beauty of holiness.

Psalm xlv. 11—He is thy Lord ; and worship thou Him.

Matt. iv. 10—It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

§ Psalm xcvi. 6—O come, let us worship and bow down : let us kneel before the LORD our maker.

Jer. x. 25—Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name.

Luke iv. 16—And he came to Nazareth, where he had been brought up :

SECTION II.—THE SANCTIFICATION OF THE LORD'S DAY.

616. God commands us to remember the Sabbath day to keep it holy, not doing our own ways, finding our own pleasure, or speaking our own words.*

617. It is the duty of all to seek preparation of heart for the Sabbath, and so to order their worldly business that there may be no hindrance in keeping the entire day holy to the Lord.

618. Heads of households should recognize their responsibility in regard to the religious training and life of servants and others under their authority; should afford them facilities for attending public worship, reading the Scriptures, and otherwise sanctifying the Lord's day; and should encourage them in these duties.

619. Christians should begin the Sabbath with self-examination and secret prayer. The members of each household assembling together should unite reverently in social worship, returning thanks to God for the day of rest, humbly seeking His guidance and blessing, and imploring His presence with ministers and people in the services of the sanctuary.

620. It is the duty of all men, as they have opportunity, to wait on God in His public ordinances, and to seek and expect therein His promised presence and blessing.†

and, as his custom was, he went into the synagogue on the sabbath day and stood up for to read.

Acts ii. 42—And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers.

Acts xv. 21—For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

* Exod. xx. 8-11—Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Isa. lviii. 13, 14—If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

† Neh. x. 39—We will not forsake the house of our God.

Psalms c. 4—Enter into his gates with thanksgiving, and into his courts with praise.

Psalms cxxii. 1—I was glad when they said unto me, Let us go into the house of the Lord.

621. The people should come reverently to the house of worship, and should feel it to be their duty to be assembled when the public service begins. They should unite with one heart in all the exercises of worship, and should retire in a spirit of reverence; but not before the benediction has been pronounced.*

622. The portion of the day not devoted to public worship may be profitably employed in holy resting, reading, meditation, religious conversation, catechising the young, private and family prayer, and in the discharge of other duties of piety, charity, and mercy.

623. Christians who are prevented in divine providence from attending public worship on the Lord's day should so spend the Sabbath as that the day shall be duly hallowed, its rest enjoyed, and its duties as far as possible discharged.

SECTION III.—PUBLIC SERVICES OF THE LORD'S DAY.

624. The public services of the Lord's day should include prayer, praise, reading the Scriptures, preaching the Word, the benediction, and the dedication of a proportion of our substance to missionary or benevolent objects. The public services of the Sabbath occasionally include catechising, and the administration of the sacraments.

625. The services of the Lord's day should be so arranged as to be conducive to edification.

Luke iv. 16—And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

Acts xiii. 14, 15—But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

Acts xx. 7—And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

Heb. x. 25—Not forsaking the assembling of ourselves together, as the manner of some is.

Exod. xx. 24—In all places where I record my name I will come unto thee, and I will bless thee.

Matt. xviii. 20—For where two or three are gathered together in my name, there am I in the midst of them.

* Psalm lxxxix. 7—God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.

Eccl. v. 1—Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools.

Heb. xii. 28—Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.

I. SINGING OF PSALMS.

626. It is the duty of Christians to celebrate the praises of God in the sanctuary.*

627. The metrical version of the Book of Psalms, as published by this Church or as used by the Church in Scotland, is the only psalmody authorized by the General Assembly.

628. The whole congregation ought to unite in singing the praises of God, and should do so with the spirit, and with the understanding.†

2. READING OF THE SCRIPTURES.

629. The reading of the Holy Scriptures in the congregation is a divinely appointed part of the public service of God, and should be performed by the minister.‡

* Psalm c. 4—Enter into his gates with thanksgiving, and into his courts with praise.

Psalm cv. 2—Sing unto him, sing psalms unto him : talk ye of all his wondrous works.

Psalm xxvi. 12—In the congregation will I bless the Lord.

Psalm cvii. 32—Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

Matt. xxvi. 30—And when they had sung an hymn, they went out into the mount of Olives.

Acts xvi. 25—And at midnight Paul and Silas prayed, and sang praises unto God : and the prisoners heard them.

† Psalm xxii. 22—In the midst of the congregation will I praise thee.

Psalm xxvi. 12—In the congregation will I bless the Lord.

Psalm lxxviii. 26—Bless ye God in the congregations, even the Lord, from the fountain of Israel.

Psalm cvii. 32—Let them exalt him also in the congregation of the people.

Psalm cxi. 1—Praise ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation.

Psalm xlvi. 7—For God is the King of all the earth : sing ye praises with understanding.

Psalm li. 15—O Lord, open thou my lips ; and my mouth shall shew forth thy praise.

Psalm cviii. 1—O God, my heart is fixed ; I will sing and give praise, even with my glory.

1 Cor. xiv. 15—What is it then ? I will pray with the spirit and I will pray with the understanding also : I will sing with the spirit, and I will sing with the understanding also.

Eph. v. 19—Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

Col. iii. 16—Let the word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

‡ Neh. viii. 2, 3, 8, 18—And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with under-

630. The Scriptures of the Old and New Testaments in the authorized version shall be publicly read.

631. Each minister may read such portion of Scripture as he shall consider expedient: it is advisable that on every Lord's day he read a chapter or other portion from the Old Testament, and a chapter or other portion from the New Testament.

3. PRAYER.

632. It is the duty of the whole congregation to unite with one heart in public prayer, and desirable that public prayer should precede and follow the sermon.*

633. In the services preceding the sermon, the minister shall lead the congregation in prayer.—*First.* Adoring God as the Sovereign of heaven and earth; and extolling His glorious perfections, as displayed in the works of creation, the dispensations of providence, and the clear and full revelation of His Word. *Secondly.* Praising Him for His boundless mercy, for His mighty acts, for Jesus Christ His unspeakable gift, for the means of grace, and for the hope of glory. *Thirdly.* Deploring the fall of man, the depravity of human nature, and the evil of sin; confessing, with deep contrition, aggravations of guilt in sinning against the light of the Word, the warnings of providence, the voice of conscience, and in violating the most solemn vows and

standing, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading. Also day by day, from the first day unto the last day, he read in the book of the law of God.

Luke iv. 16—And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

Acts xiii. 15, 27—And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him.

Acts xv. 21—For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

1 Thess. v. 27—I charge you by the Lord that this epistle be read unto all the holy brethren.

* Matt. vi. 9—After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Acts i. 14, 24—These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his

engagements. *Fourthly.* Earnestly supplicating, through the blood of atonement, pardon of sin and peace with God; the quickening, renewing, comforting, and sanctifying agency of the Holy Spirit; such temporal and spiritual benefits as God has promised to bestow for the support and enjoyment of His people; His presence with them and blessing in the exercises of the sanctuary; and the acceptance of their persons, substance, and services through Jesus Christ. It is desirable that congregations engage twice in prayer before the sermon.

634. The prayer after the sermon ought to have reference to the subject of the discourse. Supplication should be made that a blessing may accompany the Word preached, and that by the influence of the Holy Spirit it may abide in the heart and bring forth fruit in the life.

635. Intercessory prayer shall be introduced, either before or after the preaching of the Word, as may be most for edification.

636. Intercessory prayer should embrace such objects as the following:—The Church throughout the world, the Churches of the Reformation, the Presbyterian Church, the ministers of the Word, candidates for the ministry, missionaries and mission churches at home and abroad, the downfall of Antichrist, the suppression of vice and irreligion, the revival of religion in the congregation and throughout the churches, seminaries of learning, the rising generation, our country and its colonies, the King or Queen, the members of the Royal Family, the Houses of Parliament, the King or Queen's councillors, the judges and magistrates of the land, the poor, the afflicted, the persecuted, and all who request an interest in the petitions of the church, the propagation of the Gospel and extension of the kingdom of Christ among all nations, the conversion of the Jews, the fulness of the Gentiles, and the coming of the Millennial glory.

brethren. And they prayed, and said, Thou, Lord which knowest the hearts of all men, shew whether of these two thou hast chosen.

Acts ii. 42—And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Acts iv. 31—And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Acts xiii. 3—And when they had fasted and prayed, and laid their hands on them, they sent them away.

Acts xiv. 23—And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

Acts xx. 36—And when he had thus spoken, he kneeled down, and prayed with them all.

637. The subjects embraced in prayer are characterized by great compass and variety, and it devolves on the officiating minister to exercise his judgment in selecting and dwelling upon such topics as the state of the congregation, the circumstances of its members, the aspects of providence, or the disposition and exercise of his own heart at the time, may dictate.

4. THE PREACHING OF THE WORD.

638. The preaching of the Word is an institution of God for the salvation of men, and requires much preparation and prayer. Ministers should prepare their sermons with diligent and careful study, and not serve God with that which costs them nothing. They should, in all simplicity, express themselves in language agreeable to Scripture, and intelligible to their hearers. Prayer in private for the divine blessing, by both minister and people, should precede and follow the public services of the sanctuary.*

639. The subject of a sermon should be some verse or verses of Scripture, or some Scriptural truth, and its object should be to set forth Christ and Him crucified; to explain, defend, or apply some Christian doctrine; or to point out the nature and enforce the practice of some Christian duty. It is also expedient

* Mark xvi. 15—And he said unto them, Go ye into all the world, and preach the gospel to every creature.

Matt. xxviii. 20 — Teaching them to observe all things whatsoever I have commanded you.

1 Cor. i. 21—For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

Acts x. 42—And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

Acts v. 42—And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Acts xiii. 42—And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

Acts xv. 21—For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

2 Tim. iv. 2—Preach the word; be instant in season, out of season.

1 Tim. iv. 13—Till I come, give attendance to reading, to exhortation, to doctrine.

2 Tim. ii. 15—Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2 Tim. ii. 24, 25—And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves.

that frequently sections or larger portions of the Word be expounded.*

640. It is the duty of ministers of the Gospel to preach the Word not only in the stated places of worship, but also, as they may be able and opportunity offers, in the open air or elsewhere, so as to reach the neglected and destitute classes of the community.†

5. THE ADMINISTRATION OF BAPTISM.

641. Baptism is an ordinance instituted by Christ, to be

2 Tim. iv. 13—The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

1 Cor. ii. 4, 5—And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.

2 Thess. iii. 1—Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.

Eph. vi. 18, 19—Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.

Col. iv. 3—Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ.

* Acts viii. 35—Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

Acts xvii. 18—He preached unto them Jesus, and the resurrection.

Acts v. 42—And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

1 Tim. i. 3—Charge some that they teach no other doctrine.

Titus ii. 1—3, 6, 9—But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness.... Young men likewise exhort to be sober minded.... Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again.

Acts ii. 16, 22—But this is that which was spoken by the prophet Joel.... Ye men of Israel, hear these words.

† Matt. v. 1, 2—And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them.

Mark ii. 13—And he went forth again by the seaside; and all the multitude resorted unto him, and he taught them.

Mark iv. 1, 2—And he began again to teach by the seaside: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. And he taught them many things by parables.

Acts xvii. 22—Then Paul stood in the midst of Mars' hill, and said.

Luke iv. 17, 18, 21—And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor.... And he began to say unto them, This day is this scripture fulfilled in your ears.

administered to all who make a credible profession of faith in him, and to their infant children.*

642. Ministers should instruct parents in the nature of the ordinance, the doctrines which it exhibits, and the obligations which it imposes.

643. Baptism should not be unnecessarily delayed, and should in all cases be administered by a minister called to be the steward of the mysteries of God.†

* Matt. xxviii. 19, 20—Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

Acts viii. 35, 36 — Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

Acts ii. 39—For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

1 Cor. vii. 14—For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

Mark x. 13-16—And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Gen. xvii. 7, 9, 10—And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. . . . And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; every man child among you shall be circumcised.

Rom. iv. 11, 12—And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

Gal. iii. 9, 14, 29—So then they which be of faith are blessed with faithful Abraham. . . . That the blessing of Abraham might come on the Gentiles through Jesus Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Col. ii. 11, 12—In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

† Matt. xxviii. 19, 20—Go ye therefore, and teach all nations, baptizing

644. This ordinance shall be administered publicly unless in cases recognized by the Session as exceptional.

645. Persons desiring baptism for their children shall apply to the Session previous to the administration of the ordinance.

646. Before the administration of baptism, the minister shall explain the ordinance, showing that it was instituted by our Lord Jesus Christ; that it is a sign of our ingrafting into Christ, and a seal of the righteousness of faith; that the children of believers have the same right to this ordinance under the New Testament dispensation as the seed of Abraham had to circumcision under the Old; that by baptism the membership of children in the visible church is solemnly recognized; and that, though baptism is a means of grace, yet it is not to be understood that the salvation of the infant dying unbaptized is thereby endangered.

647. The Session should obtain an acknowledgment of the religious principles of the parent or parents. Such questions as the following are suitable for the purpose:—

(1.) Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

(2.) Do you believe that there is one Jehovah, the Creator, Preserver, and Governor of the world; that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and that these three are one God, the same in substance, equal in power and glory?

(3.) Do you believe that God made man in His own image, and that by one man's disobedience sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned?

(4.) Do you believe that from this fallen and guilty condition it is not possible for man to recover himself?

(5.) Do you believe that from eternity God made provision for the redemption of his people?

(6.) Do you believe that the Lord Jesus Christ offered Himself a sacrifice, to satisfy divine justice and reconcile us to God; that He rose for our justification, that He ascended on high, and that He makes continual intercession for us?

(7.) Do you believe that we are justified by grace, through faith in the Lord Jesus Christ; and do you avow your faith in the Son of God?

(8.) Do you believe that conversion and sanctification are

them. . . . teaching them to observe all things whatsoever I have commanded you.

works of God's Spirit, and that by Him we are renewed in the whole man, after the image of God, and are enabled more and more to die unto sin and live unto righteousness ?

(9.) Do you believe that there shall be a resurrection of the body, and a general judgment ; that the righteous shall enjoy eternal life, and the wicked go away into everlasting punishment ?

Parents are to be reminded that these doctrines are contained in the Scriptures at large, and are exhibited in the Westminster Confession of Faith and the Larger and Shorter Catechisms—the recognised subordinate standards of the Church.

648. The minister shall then exhort to the due discharge of parental obligations, more especially to the early instruction of the child in the Holy Scriptures, and in the duty and practice of prayer ; to the cultivation of personal godliness and family religion ; to the faithful exercise of parental watchfulness and restraint ; and to the diligent use of all the means which God has appointed for the training up of the child in the way he should go.

649. Having finished his exhortation, the minister shall ask the parent or parents—

Do you solemnly engage, in reliance on the promised aid of God's Holy Spirit, to hold fast the faith you have now publicly professed, to maintain a walk and conversation becoming the Gospel of Christ, and to train up your child in the nurture and admonition of the Lord ?

650. The minister shall pray for a blessing on the ordinance ; and the parents shall then present the child, intimating the name to the minister, who shall baptize with water, pronouncing these words—

“I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.”

No other ceremony shall be used, and the service shall be concluded with prayer.

651. Baptism shall in no case be administered more than once to the same person.

6. THE ADMINISTRATION OF THE LORD'S SUPPER.

652. The ordinance of the Lord's Supper shall be celebrated in the congregation as frequently as the Session may deem advisable ; but not less frequently than twice in each year.*

* Luke xxii. 19—This do in remembrance of me.

1 Cor. xi. 23—26—For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread : and when he had given thanks, he brake it, and said, Take, eat :

653. Notice of the time of the administration of the Lord's Supper should be given to the congregation by the minister, at least three Sabbaths previously. He should instruct the people in the nature and design of the ordinance, and point out the spiritual graces and the preparation required for its profitable observance.

654. Persons who have been baptized, who make a profession of faith in Christ and of obedience to Him, whose life and character are becoming the Gospel, and who adhere to the government and discipline of the Presbyterian Church, are admissible to the Lord's table. The ignorant, scandalous, and profane shall be excluded.*

655. The Session may, as occasion offers, admit to the Lord's table persons belonging to other denominations, of whose Christian character it has satisfactory evidence.

656. Persons proposing to communicate for the first time shall be carefully instructed by the minister, and examined before the Session as to their knowledge, soundness in the faith, and religious experience; and shall be approved by the Session. Their soundness in the faith shall be tested by asking them the questions appointed to be addressed to parents seeking baptism for their children, or by putting to them similar questions. Their names shall then be entered on the roll of communicants, and publicly read to the congregation.

657. Persons admitted to the Lord's table receive tokens indicating their membership, and these shall be publicly distributed by the Session on some day previous to that on which the ordinance is to be administered.

this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

* 1 Cor. v. 7, 8, 11-13—Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth Now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat Do not ye judge them that are within? but them that are without God judgeth. Therefore put away from among yourselves that wicked person.

1 Cor. x. 21—Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

658. On the day appointed for observing the ordinance, the bread and wine shall be placed on the Communion table before the commencement of the service. After sermon, praise, and prayer, the minister shall read an account of the institution of the Lord's Supper from one of the Gospels, or from 1 Cor xi. ; he shall show that the ordinance was instituted by Christ, and is of perpetual obligation in His Church ; and shall point out the significance and use of the bread and wine as symbols of our Saviour's broken body and shed blood, the culpability of neglecting the ordinance, the danger of partaking unworthily, and the advantages to believers from its observance.

659. The minister, if it has not been done on the previous Sabbath, shall now set forth the Scriptural distinction between the righteous and the wicked, between him that serveth God and him that serveth Him not ; and in the name of Christ, and appealing to the conscience, shall solemnly warn the ignorant, heretical, immoral, profane, and those who indulge secretly in known sin, though they have escaped church censure, not to approach the table of the Lord. On the other hand, he shall invite to the Lord's table all who are sensible of their lost and helpless condition, who are depending for pardon and acceptance on the righteousness of Christ, and who feel constrained by His love to live not to themselves, but to Him who died for them and rose again.

660. The communicants being seated at the table, the minister having left the pulpit shall, in a brief address, direct their meditations to a crucified Saviour.

661. After Christ's example, the minister shall then take the bread and, when he has blessed, shall break it, and give it to the communicants, saying, in the words of our Lord—"Take, eat : this is my body, which is broken for you : this do in remembrance of me." He shall also take the cup, give thanks, and give it to the communicants, saying—"This cup is the new testament in my blood, shed for many, for the remission of sins ; drink ye all of it. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come."

662. The minister shall address the communicants on the solemnity of the exercise in which they have engaged, on their obligations to live to that Saviour whose death they have showed forth, on the influence which the truth set before them in the ordinance should exert ; and on the cultivation of a spirit of grateful dependence on Christ, and an ardent zeal for the promotion of His kingdom and glory.

663. The communicants shall sing a psalm of praise to God; and, after all have communicated, the service shall conclude with reading the Word, thanksgiving, and prayer.

SECTION IV.—DAYS OF HUMILIATION AND THANKSGIVING.

664. Under the Gospel dispensation we are not commanded to keep holy any stated day except the Lord's day, which is the Christian Sabbath; yet it is proper and scriptural for individuals or churches to set apart occasional days for humiliation or thanksgiving, as extraordinary dispensations of God's providence may direct.*

665. On such days, when appointed by a superior judicatory or by the Session of a congregation, there shall be public worship, and the services shall be adapted to the occasion.

SECTION V.—SECRET DEVOTION AND FAMILY WORSHIP.

666. It is the imperative duty of every person in secret, and of every family apart, to worship God.†

* Gal. iv. 10, 11—Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.

Esther iv. 16—Go, gather together all the Jews that are present in Shushan, and fast ye for me.

Esther ix. 17-19—On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness. But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

Matt. ix. 15—And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

Acts xiii. 2, 3—As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.

† Matt. vi. 6—But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

Job i. 5—And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said,

667. Secret devotion is plainly enjoined in Scripture. Every one is bound to read the Scriptures, meditate on them; and engage in the exercises of prayer, praise, and self-examination.

668. Family worship, consisting of singing the praises of God, reading a portion of Scripture, and prayer, ought to be observed ordinarily every morning and evening.

669. Heads of families should take care, that, so far as practicable, all the members of their households unite in the service.

SECTION VI.—PRAYER MEETINGS.

670. Where churches are not planted, where Christians are so situated that they have not access to public worship, and where a number of persons consider it to be conducive to their spiritual interests, prayer-meetings should be established. None should be admitted as members who do not give evidence of personal piety; but all who desire it may be allowed to attend. It is recommended that the elder of the district, or a member specially appointed, shall preside in each meeting. The services shall consist of praise, reading the Scriptures, religious conversation, and prayer. When the services of a minister of the Gospel are not available for public worship, such meetings should be held on the Lord's day, and a portion of the time should be devoted to the catechising of the young.

SECTION VII.—THE SOLEMNIZATION OF MARRIAGE.

671. Marriage is a solemn contract between one man and one woman, instituted by God, and recognized by the civil law. Marriage is not peculiar to the Church of Christ; yet Christians should marry only in the Lord, and should have the marriage

It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

2 Sam. vi. 18, 20—And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts. . . . Then David returned to bless his household.

Zech. xii. 10, 12—And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him. . . . And the land shall mourn, every family apart.

1 Peter iii. 7—Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Acts x. 2—A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

solemnized with a religious service, and by a lawful minister of the Word.

672. The parties entering into this contract are not to be within the degrees of consanguinity or affinity prohibited by the Word of God. (Cf. Paragraph 294.) They ought not to be of immature years: if they be under age, the consent of the parents or guardians must be given before the minister solemnizes the marriage.

673. Parents ought not to constrain their children to marry, nor should they withhold their consent to the marriage of their children without just and weighty reasons.

674. In the marriage ceremony the minister shall commence with prayer to God, thanking him for his mercies in the endearing relations of social life, especially for the institution of marriage, and imploring His blessing on the parties and their proposed union.

675. The minister shall then address the parties on the institution of marriage, and the duties of husband and wife; showing that God has instituted marriage for the promotion of His own glory, for the good of society, and for the happiness of mankind; that marriage is honourable in all; that there are various duties incumbent on those who enter into this relation, such as mutual faithfulness, affection, and esteem; that it is the duty of the husband to love, protect, and provide for his wife; the duty of the wife to love her husband and obey him in the Lord; and the duty of both to bear with each other's infirmities, sustain and comfort each other under the various trials of life, help each other in the service of God, and live as heirs together of the grace of life that their prayers be not hindered.

676. The parties having joined hands, the minister shall recite the marriage covenant in these or like words; saying first to the man:—You, A.B., take C.D., whom you now hold by the hand, to be your wife lawfully wedded: and you solemnly promise, covenant, and vow, in the presence of God and these witnesses, that you will be to her a faithful husband, loving and cherishing her, until God shall separate you by death.

The man shall express his consent.

The minister shall next say to the woman:—You, C.D., take A.B., whom you now hold by the hand, to be your husband lawfully wedded; and you solemnly promise, covenant, and vow, in the presence of God and these witnesses, that you will be to him a faithful, loving, and obedient wife until God shall separate you by death.

The woman shall express her consent.

677. The minister shall then say to the parties:—I pronounce you to be husband and wife: what therefore God hath joined together, let not man put asunder. The minister shall conclude the service with prayer.

SECTION VIII.—MINISTERIAL VISITATION.

678. A minister should, as soon as possible after his ordination or installation in a congregation, visit all the families of his charge, and he shall regularly visit them during his pastorate. He shall keep a register of all the families and individuals under his pastoral care.

679. The chief object of such visitation is to ascertain the spiritual state of families and individuals, and to stir them up to the faithful performance of their religious duties. The minister shall inquire respecting the education of the young, the supply of copies of the Scriptures, Catechisms, and Confessions of Faith, the observance of family worship and catechisings, the attendance on public worship, the attendance on the Lord's Supper of those who have arrived at mature years, the number of communicants and the regularity of their observance of the ordinance; and he shall catechise, admonish, reprove, encourage, or comfort, as circumstances may require.

680. When the result of his inquiries is satisfactory, he shall commend the faithfulness of families, and exhort them to persevere in the performance of their religious duties depending upon divine grace. Where neglect or inattention is apparent, he shall solemnly warn them of their sin and danger, and affectionately urge to the immediate and zealous performance of those duties in regard to which they have shown themselves negligent or deficient. He shall pray with the family, or, where he may consider it more expedient, with a few families convened together.

681. Where he finds differences or want of brotherly kindness in any of the families of his charge, the minister should use his best efforts to restore peace and harmony; and, in imitation of his Master, should go about doing good.

SECTION IX.—THE VISITATION OF THE SICK.

682. When persons connected with a congregation are sick, it is their duty to send for the minister, and make known to him their spiritual state.

683. It is the duty of the minister, so far as time and strength

permit, to visit the sick and the afflicted of his charge; and with all tenderness and love to administer spiritual instruction and comfort.

684. He shall teach them from the Scriptures that God sends afflictions for wise and gracious purposes, for the awakening of the careless and the conviction of the impenitent, for the correction and amendment of His children, and for the exercise of their Christian graces.

685. If the sick person appear careless and impenitent, the minister shall endeavour to arouse his conscience, and convince him of the guilt and danger of sin; to set before him the absolute necessity of repentance toward God, and faith toward our Lord Jesus Christ; and to urge him to flee from the wrath to come, and lay hold on eternal life.

686. If the sick person be ignorant or his spiritual state not clearly known to the minister, he shall instruct him in the great principles of religion, the nature of faith and repentance, the way of salvation through Jesus Christ, and the work of the Holy Spirit in converting, renewing, and sanctifying the heart. He shall exhort him to examine himself, to search his heart and try his former ways by the divine Word, and shall aid him by pointing out some of the obvious marks and evidences of regeneration and personal godliness.

687. If the sick person express any doubt or apprehension, or refer to any temptation by which he is assailed, the minister shall endeavour to remove his doubts and fears, shall direct him to the means of successfully resisting temptation; and shall administer instruction and counsel from the Word of God, and from the recorded experience of believers under similar trials.

688. If the sick person be cast down under a sense of sin, and an apprehension of impending wrath, the minister shall set before him the freeness and fulness of the grace of God, the all-sufficiency of Christ, the comforts of the Holy Ghost as presented in the Scriptures, and especially the exceeding great and precious promises of the Gospel.

689. If the sick person express strong confidence of his personal interest in Christ, and appear to be rejoicing in hope of the glory of God, the minister shall counsel him to examine carefully the foundation on which his hope rests, and the evidence of his personal interest in the Saviour, lest he labour under self-deception in a matter of eternal moment. He shall point out to him, that true confidence in the Redeemer must be unreserved and self-denying, that the joy of God's chosen is joy in God through

our Lord Jesus Christ, by whom they have received the atonement, and that the heart which is interested in the great salvation has the love of God shed abroad in it by the Holy Ghost. If his life and character accord with his present happy professions and experience, the minister shall encourage him to take to himself the full comforts and consolations of the Gospel, to endure to the end in prayerful, believing, and rejoicing confidence in Christ Jesus, to ascribe to God alone all the glory of his salvation, and with pious resignation to await the issue of the present affliction, prepared by divine grace to glorify Father, Son, and Holy Ghost, whether it be by life or death.

690. The minister may avail himself of the occasion to exhort those who are with the sick person to consider their frailty and mortality, to seek the Lord while he may be found, and to make timely preparation for sickness, death, and the coming judgment.

691. The minister shall pray with and for the sick person, suiting the exercise to his state and circumstances.

692. In dealing with the spiritual condition of the different classes of the afflicted and dying, the minister requires to look well to his own spirit, and to exercise great caution and discrimination; and probably in no other department of ministerial duty will he feel more deeply the necessity of cherishing an abiding sense of dependence on heavenly wisdom, so that he may be kept on the one hand from encouraging the impenitent, and on the other hand from discouraging any who are the children of God.

693. It is desirable that persons under affliction should send for the elder of the district, as well as for the minister, and in his visitation the elder should be guided by the directions given to the minister.

SECTION X.—THE BURIAL OF THE DEAD.

694. Though the Word of God contains no special injunctions respecting the burial of the dead, yet the Christian, in accordance with its general principles, should perform the last offices to the departed with due solemnity, and avoid all superstitious ceremonies and observances.

695. Ministers, elders, and church members should discourage the practice of assembling for night watch at the house of mourning, and of serving out intoxicating drinks on these occasions or at funerals, as utterly inconsistent with the seriousness and solemnity that should reign in the house of mourning.

696. Except in cases of necessity, the burial of the dead should not take place on the Lord's day.

697. In the house of mourning the minister often enjoys a favourable opportunity of speaking a word in season to the bereaved, and of praying with them ; and at funerals of addressing the persons assembled, exhorting them to consider their latter end, and solemnly warning them to prepare for judgment and eternity.

CHAPTER XII.

CONSTITUTION AND GOVERNMENT OF THE ASSEMBLY'S COLLEGES.

SECTION I.—THE PRESBYTERIAN COLLEGE, BELFAST.

698. The Presbyterian College, Belfast, is at present limited to the Theological course, including Hebrew, Christian Ethics, Sacred Rhetoric and Catechetics, Biblical Criticism, Church History, and Systematic Theology ; but such is the character of its foundation, that, should the circumstances of this Church, and especially her relations to other collegiate establishments, require the change, it may be extended so as to embrace the undergraduate department.

699. The Presbyterian College, founded by authority and direction of the General Assembly, is by its constitution under the complete and entire control of the General Assembly as the supreme court of the Church.

700. It is a fundamental principle of this College that each professor, in common with the ministers of our Church, shall, before entering on the duties of his office, subscribe the Westminster Confession of Faith in terms of the Assembly's formula.

701. The professors in the departments specified constitute the College Faculty, which was incorporated by Act of Assembly for the object of combining unity and system in the various branches of Theological education, with the more efficient exercise of government and discipline.

702. The officers of Faculty are the President, the Vice-President, and the Secretary. The office of President is held for life, and the right of appointment to it is vested in the General

Assembly: in regard to the others the Faculty shall exercise its own discretion.

703. It is incumbent on the Faculty to consult for the effective discharge of the duties of each chair, and for the maintenance in each class of faithful and salutary discipline; to make suitable arrangements for the opening and closing of the college session; and, on the occasion of the public examinations, to report to the College Committee the attendance, diligence, proficiency, and conduct of the students in all the classes.

704. Should a vacancy in any chair occur during the college session, it shall devolve on the Faculty to make provision from among its own members, for discharging the duties of the vacant chair till the close of the session.

705. In the General Assembly is vested the right of election to all the chairs, including the adoption of such measures as may be requisite for judging of the qualifications of candidates, whether by testimonial or by competitive examination.

706. Should any minister of a congregation be elected and appointed to a chair, he shall immediately resign his congregation and all emoluments arising from it.

707. At a special meeting of Faculty, convened for the purpose, the professor elect, before entering on the duties of his office, shall subscribe the Westminster Confession of Faith in terms of the Assembly's formula, and shall have his name enrolled as a member of the Faculty; and, in case of a Theological professor, he shall be required to declare his adherence to the constitution, government, and discipline of the Presbyterian Church.

708. The installation of the new professor shall take place in the common hall of the college, when devotional exercises shall be conducted and a suitable address delivered. It is recommended that the Moderator of the Assembly and the President of the Faculty take part in these services.

709. If a charge affecting a student come before the Faculty by complaint or *fama*, the process of investigation shall be as in a Presbytery; the decision of the case by the Faculty being subject to review by the College Committee, and finally by the General Assembly.

710. If a *fama* arise affecting the doctrinal views, moral conduct, or official labours of a professor, it shall be the duty of the College Committee to hold a preliminary investigation, and, if it see cause, to frame and prosecute before the Presbytery with which he is connected whatever charge the *fama* may warrant.

It shall also report the case to the General Assembly, which may either take action in the case, or appoint a commission to do so in accordance with Paragraphs 29 and 30.

711. The ordinary income of the College for incidental purposes shall be administered by the Faculty, while funds for special objects of greater magnitude shall be under the control of the College Committee; and, in regard to both, a statement of accounts in due form shall be submitted to the General Assembly, at its annual meeting.

712. The Faculty is empowered to frame such Bye-laws as are necessary for the management of the College and the government of the students, subject to the approval of the General Assembly.

[For Belfast Presbyterian College Act, see Minutes of Assembly, Vol. VI, pp. 603-611; and for Bye-Laws, Rules, and Regulations of Trustees, see Appendix XII to the book of the Constitution and Government, pp. 195-198.]

SECTION II.—THE MAGEE PRESBYTERIAN COLLEGE, LONDONDERRY.

[For Scheme for the Establishment of the Magee Presbyterian College, as sanctioned by the Lord Chancellor, see Appendix XIII, pp. 199-205.]

713. The election of professors to the several chairs mentioned particularly in the seventh section of the Scheme for the establishment of the Magee Presbyterian College, as sanctioned by the Lord Chancellor, and bearing date the 27th day of March, 1852, is to be made from time to time by the General Assembly of the Presbyterian Church in Ireland, in accordance with the provisions in such behalf in the said Scheme contained, and subject to the conditions and regulations stated in the following paragraphs:—

714. No person shall be eligible to any of the professorships of the said College who shall not, previously to his appointment thereto, have signed such profession of religious belief as the said General Assembly shall from time to time determine in that behalf.

715. The Assembly has determined and declared, that each professor before his election and appointment to a professorship in the Magee Presbyterian College take effect, shall be required to subscribe, and shall subscribe, the Westminster Confession of Faith in terms of the Assembly's formula, which terms are—"I believe the Westminster Confession of Faith, as described in the book of the Constitution and Government of the Presbyterian

Church in Ireland (Chap. ii. par. 20), to be founded on and agreeable to the Word of God, and as such I subscribe it as the confession of my faith."

716. Every professor so appointed as aforesaid shall hold his office during life, unless convicted by the General Assembly, after due investigation, of immorality, incompetency, neglect of duty, or other legal incapacity; or of professing, teaching, or holding any doctrine of religious belief in opposition to, or inconsistent with, the Westminster Confession of Faith.

717. In case the incompetency of any person so elected and appointed to be a professor in the said College shall, by the said General Assembly, be declared to have arisen from any permanent infirmity of mind or body, or from old age, it shall be lawful for the said Assembly to remove such professor from the active duties of his chair; but, nevertheless, to permit such professor during his life to continue to occupy any residence appurtenant to the chair; and also for the said Assembly to allocate to such professor, as and for his retiring salary or superannuation allowance, such portion of the permanent endowment of such chair, not exceeding one-half of the same, for the time being, as the said Assembly shall think fit, the right of such professor to occupy such residence (if any), and to receive such superannuation allowance, to be subject to all the other conditions of his original appointment, except those connected with the discharge of the active duties of the chair.

718. In case any professor shall be so removed, as hereinbefore mentioned, from the active duties of his chair, it shall be lawful for the said Assembly from time to time to appoint a fit and proper person to be the assistant and successor of such professor, and as such to discharge during the life of such professor all the active duties of the chair,—the election and appointment of every such assistant and successor to be made in the same manner, and to be subject to the same conditions and regulations in all respects, as hereinbefore or in the said Scheme contained in relation to the original appointment and continuance in office of any professor.

719. Every such assistant and successor shall, from the day of his appointment, during the life of the professor to whom he shall have been so appointed assistant and successor, be entitled to all fees payable by students attending the class, and the residue of the permanent endowment for the time being of the chair, after payment thereof of the retiring allowance or superannuation salary which shall have been so allocated to such

retired professor ; and shall on the death of such professor, or vacancy of the chair from any other cause, be entitled to the full endowment of the chair for the time being, and the occupation of any residence thereto attached.

720. A scale of class fees and other necessary charges payable by the students attending the said College shall, from time to time, be fixed by the said Assembly ; and no professor, or assistant and successor, shall be entitled to receive, or shall demand, from any student attending his class, any higher fee than that mentioned in such behalf in such scale, nor shall any student be bound to pay any other charge than such as shall be therein sanctioned by the said Assembly.

721. Every professor, and every assistant and successor to any professor, shall be bound to admit to the full privileges of his class, without payment of any class fee, every student who shall be certified under the hands of any two of the Trustees for the time being of the said College, or under the hand of the Registrar for the time being of the said Trustees, and by order of such Trustees, as having been nominated as a free student of the said College by any donor or donors to its funds, having contributed such amount as in the said Scheme is declared to confer such right of nomination—such certificate to be conclusive of the right of the student therein named to be admitted.

722. The salaries of the several professors chargeable on the Endowment Fund, and on the Dill Bequest, shall be paid by the Trustees quarterly, on every first day of November, first day of February, first day of May, and first day of August in each year ; the first quarterly payment, or a proportionate part thereof, to be made on the first quarter-day next after the appointment of each professor. The salary of the professor to be appointed to the chair endowed by the Honourable the Irish Society, shall be paid at such time, and in such manner, as the Honourable the Irish Society may remit the same to the Trustees for the time being.

723. The net annual produce for the time being of the Endowment Fund shall be allocated to the payment of the four following chairs, that is to say—Latin and Greek ; Logic, Belles Lettres and Rhetoric ; Biblical Literature and Hermeneutics ; Church History and Pastoral Theology—one-fourth part thereof, not exceeding £250 per annum, to be allocated to the payment of the salary of each of the professors from time to time to be appointed to the last mentioned chairs respectively, the residue of the said annual produce, after payment of such salaries, to be appropriated towards the necessary expenses of the College.

The salaries of the Dill Professors—namely, of Metaphysics and Ethics, and of Theology—shall be also payable in the same manner and on the same days, out of the net annual income of the Dill Bequest, each professor for the time being receiving one equal moiety of such produce.

724. Any professor appointed to any chair in the said College, who, at the time of such his appointment thereto, shall hold the office of trustee of the said College, or any chair in the same, or in any other college or place of learning, or the office of minister or pastor in any church or congregation, or any situation or office the duties of which shall or may interfere with his duties as such professor, or which by the said Assembly shall be declared to interfere in any degree therewith, shall be bound, within three months after his appointment to such chair, to resign such his office of trustee, such other chair, such office of minister or pastor, or every such official situation; and in case he neglect or refuse so to do, shall thereupon be taken to have resigned his appointment as professor in the said College, and his chair shall be declared by the Board of Visitors to have become vacant.

725. Any person who, after his appointment to any professorship in the said College, and during his continuance therein, shall accept the office of trustee of the said College, or any other chair therein or in any other college or place of learning, or the ministry or pastorate of any church or congregation, or any official or other situation, the duties of which shall or may interfere with the right discharge of his duties as professor in the Magee College, shall be taken as having thereby resigned his chair therein, and the same shall thereby be accordingly declared to be vacant.

726. The session in the undergraduate course of the said College is to commence in each year on the third Wednesday of October, and to terminate on the first Thursday of April following, and in the Theological Department of the same is to commence on the first Tuesday of November and to terminate on the first Thursday of April following: provided always that it shall be in the power of the said Assembly, at any time and from time to time hereafter, as it shall think fit, to extend the session of any such Department to such period as it may deem expedient, regard being had to the special object of the Trust.

727. Every professor in the said College shall be bound to carry out the internal government of the said College as provided for in the 11th section of the said Scheme, and to observe the

bye-laws, rules, and regulations in such behalf to be from time to time made by the Faculty for the time being of the said College, and in all matters connected with the internal government thereof shall be bound by the resolution of the said Faculty in relation to any matter or thing within the jurisdiction thereof, and shall be subject to the control of the said Assembly in such behalf, as provided in the 12th section of the said Scheme and therein particularly mentioned.

728. Whereas, owing to the want of adequate funds to endow separate chairs for several of the subjects included in the curriculum of the said College, more subjects than one have been allotted to several of its chairs,—and, whereas, it may hereafter be in the power of the Trustees to give a separate endowment for some one or more of said subjects now assigned to one chair, and it may be highly expedient that a separation of such subjects into different and distinct chairs should be made—it is hereby declared that, notwithstanding any appointment then made, it shall be lawful for the said Assembly to detach one or more of such subjects, or any special branch of any such subject, from the professorship to which such may be now assigned, and to appropriate the same to a separate and distinct chair, having a separate endowment and separate class-fees to be fixed by the Assembly; provided, however, that in every such case, the professor originally appointed shall have the option of electing to take such new chair, and all emoluments belonging thereto, relinquishing all claim to his former professorship, and the emoluments thereof.

729. The following is the Scale of Fees payable by students attending the respective classes of the Magee Presbyterian College :—

LITERARY AND SCIENTIFIC DEPARTMENT.

Latin, - - - - -	£2	2	0
Greek, - - - - -	2	2	0
Logic, Belles Lettres and Rhetoric, - - - - -	2	2	0
Metaphysics and Ethics, - - - - -	2	2	0
Mathematics, - - - - -	2	2	0
Natural Philosophy, - - - - -	2	2	0

THEOLOGICAL DEPARTMENT.

Oriental Literature, - - - - -	£2	2	0
Hermeneutics, - - - - -	2	2	0
Church History and Pastoral Theology, - - - - -	2	2	0
Theology, - - - - -	2	2	0
Matriculation Fee, payable at Entrance, - - - - -	0	10	6
College and Library Fee, payable each Session, - - - - -	0	10	0

CHAPTER XIII.

THE SUSTENTATION FUND.

SECTION I.—OBJECTS OF THE FUND AND CLAIMS
UPON IT.

730. The object of the Sustentation Fund is, without interfering with congregational arrangements in regard to stipend or other local sources of ministerial income, to supplement the interest accruing from the Fund created by commutation, so as to pay all the ministers who have commuted, and their successors, an equivalent for *Regium Donum*, and so to preserve intact the capital of the Commutation Fund as a source of permanent endowment for the Church.

731. The Assembly is of opinion that every minister of a congregation should enjoy an income of at least £100 per annum, independent of congregational payments.

732. Where a minister has commuted and has remained a minister of one of the congregations of the General Assembly, and the congregation qualifies for the Sustentation Fund by payment of the minimum, such minister shall receive from the Commutation Fund an equivalent for *Regium Donum*, and the equal supplemental dividend from the Sustentation Fund.

733. When a commuting minister retires from the active duties of the pastorate with the consent of the General Assembly, he shall not only retain the equivalent for *Regium Donum*, but also the proportion of supplementary equal dividend from the Sustentation Fund, provided his congregation has complied with the conditions of the Fund.

SECTION II.—ORGANIZATION OF THE FUND.

734. An Association shall be formed in every congregation, with a Secretary and a Treasurer, whose names and addresses shall be forwarded to the Convener of the Sustentation Fund Committee; these Associations to be under the superintendence of the Deacons' Court or Committee of the congregation. The Fund shall be raised through the agency of these Associations.

735. Each congregation shall be divided into small and convenient districts, with a suitable staff of collectors; each district to be under the superintendence of an elder and deacon, or member of committee.

736. Contributions, as far as possible, shall be paid in monthly instalments.

737. Ministers shall remind their people on the previous Sabbath of the time of payment.

738. The Secretary of the Association shall provide each collector with a book in which shall be entered the names of the persons in his district, the amount of their yearly subscriptions, and the instalments by which the subscriptions are payable.

739. There should be a monthly meeting of the Association for prayer, to report progress, and to adopt whatever steps may be necessary to promote the efficiency and success of the Fund.

740. The Secretary shall in each month enter in the collectors' books the amounts that have been paid by subscribers.

741. It is recommended that the Treasurer shall remit each quarter all sums that have been paid in to the General Treasurer of the Fund.

742. A quarterly report of the payments of all the congregations of the Assembly to the Fund shall be published.

743. In every congregation the contributions of the people to the Sustentation Fund shall be taken up separately, and kept distinct from all other moneys raised in the congregation, and the whole sum so contributed towards the Sustentation Fund each year, shall, within the year, be forwarded to the General Treasurer.

744. Presbyteries shall exercise regular supervision over the progress of the Fund in the congregations of their bounds, and shall co-operate with the Assembly's Committee in seeing that all the congregations adopt the plan of organization sanctioned by the Assembly, and that they punctually pay their subscriptions by quarterly instalments—the year beginning upon the 1st of April, and the quarter days being 30th June, 30th September, 31st December, and 31st March.

745. Presbyteries shall appoint one of their members as Presbyterial agent for the Sustentation Fund, and shall return his name to the Assembly's Sustentation Fund Committee.

746. Each Presbytery shall see that the Assembly's scheme of organization is efficiently carried out in the congregations of the Presbytery, and shall give strict attention to all cases in which there is a falling off in the qualifications or in the contributions to the Fund.

SECTION III.—MANAGEMENT OF THE FUND.

747. The general management of the Fund, so far as raising

and disbursing the moneys are concerned, shall be undertaken by a Committee, which shall meet quarterly, and which shall deliberate and adjudicate, subject to review by the Assembly, upon all claims on the Fund, and shall order payments to be made by the Treasurer. [For constitution of the Committee, see Paragraph 487.]

748. The Assembly's Treasurer shall be Treasurer of the Fund.

749. Donations or bequests to the Sustentation Fund shall be funded, if the donors or testators so direct. These investments shall be made by the "Trustees of the Presbyterian Church in Ireland."

750. The Fund shall pay its fair proportion towards expenses incurred by the aforesaid Trustees.

751. The Agent appointed to take charge of the office business of the Commutation Fund shall also be required to attend to the business of the Sustentation Fund, under the direction of the Sustentation Fund Committee.

752. The Agent shall send to each Presbyterial agent, immediately after the quarterly period of payment, a table showing the amount paid by each congregation in the Presbytery up till that date, the amount paid at the same date the previous year, and the increase or decrease as the case may be.

753. The Presbyterial agent shall bring the state of the payments in each congregation under the notice of the Presbytery; ministers shall be required to explain the cause of any decrease which may have occurred in their congregations; and the Presbytery, after careful examination, shall give such directions to the congregational associations as it may deem necessary.

SECTION IV.—REGULATIONS FOR APPLICATION OF THE FUND.

754. As the Fund is based on the advantage of commutation to the Church, no minister who was in receipt of *Regium Donum* and has not commuted in the interest of the Church, shall derive any advantage from the Fund.

755. If a congregation does not contribute to the Sustentation Fund, its minister shall receive no income from the Fund.

756. No minister shall be entitled to a quarterly dividend from the Fund, unless the contribution from his congregation for the quarter which matured immediately preceding the date of payment of dividend shall have been paid. In case the quarterly contribution falls short of the proportion of minimum due for the quarter, a corresponding deduction shall be made.

757. No congregation paying its minister less stipend than the average of the last three years shall receive any grant from the Fund, unless the decrease be satisfactorily accounted for to the Committee.

Qualification. 758. The following shall be the standard of duty towards the Fund :—In each congregation an average of 1d per week per communicant, or an average of at least 6d per month for every stipend-payer.

759. This standard of duty or minimum is to be considered simply as the lowest point which the weakest and poorest congregations are expected to reach, and no congregation, whose members are able to give a larger sum, is to regard itself as having discharged its duty to the Fund by the mere payment of the minimum.

760. For the purpose of the Sustentation Fund (*a*) the term “stipend-payer” shall include all those persons whose names are retained by the Board of Deacons or committee upon the stipend book of the congregation : (*b*) the term “communicant” shall include all persons who have been at the Lord’s Supper any time during the preceding two years, and also all communicants whose absence from the Lord’s Supper during those years can be satisfactorily accounted for to the Session.

761. Unless the statistics of congregations certified by the respective Presbyteries be clearly and fully returned to the Committee on Statistics, the Sustentation Fund Committee cannot give the ministers of such congregations the supplemental dividend ; and, in calculating the minimum qualification for any year, the Committee shall take the statistics accepted by the Assembly for the year immediately preceding.

762. In a case where the standard or minimum is not reached, the contribution from the Fund shall be decreased in proportion, unless the deficiency be satisfactorily accounted for to the Committee.

763. When a minister has been ordained or inducted during the year, he shall receive only the proportion of supplemental dividend accruing from the date of his ordination or installation to the pastoral charge.

764. In a case where the minister has commuted and the congregation has failed to reach the standard, a deduction shall be made from his successor’s income from the Fund, proportionate to the aggregate deficiency in the contributions during the incumbency of the commuting minister, provided the amount

of the aforesaid deficiency has not been paid by the congregation on the induction of the successor.

765. Whilst the default of a congregation for any particular year will affect the supplemental dividend of the commuting minister only for the year in which such default has occurred, it will affect the dividend of his successor, whether such successor be a commuting minister or not, every year until the deficiency has been paid up—the deduction to be made from the dividend to the successor being the interest of the whole sum in which the congregation is deficient, the interest to be calculated at five per cent. per annum.

766. Payments to non-commuting ministers shall close with each financial year, and no claim for repayment in respect of arrears shall be recognized after the accounts for the year have been closed.

767. New congregations shall be taken on the Fund provided they have paid £50 a year of stipend for three years, and have paid to the Sustentation Fund not less than £50 a year for three years in a town congregation, and £40 a year for three years in a country congregation; and till they are able to do this they shall be reckoned as mission stations and their ministers as not entitled to the equal dividend.

768. A minister who may hereafter commute will have a claim upon the supplemental dividend in future, equally with those ministers who commuted at an earlier date, provided his congregation complies with the conditions of the Scheme for the year in which he commutes and afterwards, although the congregation may not previously have joined the Fund; the debt previously incurred still remaining as a charge against the congregation.

769. Whilst the claims of commuting ministers for any given year are not affected by previous debts of their congregations to the Fund, but only by the contributions for the current year; on the other hand, the refusal of a minister to commute does not affect the claims of the congregation to an equal dividend for his successor, provided the required annual sum has been contributed to the Fund by such congregation from the date of the organization of the Fund.

770. As the object of the Sustentation Fund is to provide for the support of ministers resident in Ireland, no congregation of the Church out of Ireland shall be required to contribute to the Fund or shall be entitled to receive anything from it.

771. No mission station shall in future receive anything from

the Sustentation Fund, but this rule shall not apply to any minister already in receipt of the supplemental dividend.

772. When a commuting minister resigns his congregation, he shall, at the end of the financial year, receive the proportion of supplemental dividend due at the date of his resignation. In case of his death, his widow or family shall receive the said proportion of supplement.

Professors. 773. In the event of any minister of this Church being elected and appointed a professor in either the Presbyterian College, Belfast, or the Magee Presbyterian College, Londonderry, his claim upon the Commutation and Sustentation Funds shall, from the date of such election and appointment, cease and determine.

Assistant Ministers. 774. To entitle an assistant minister to a grant from the Fund, the following conditions must be fulfilled:—

(a.) The congregation must pay to the assistant minister a stipend averaging seven shillings and sixpence per stipend-payer.

(b.) The congregation must be free of debt to the Fund.

(c.) The congregation must pay as its qualification the ordinary minimum and 50 per cent. additional, such qualification being attained previous to the ordination of an assistant, unless in special cases to be decided by the Assembly.

(d.) The stipend paid by the congregation to the assistant minister shall be at least £35 per annum, unless the General Assembly shall, by a special resolution in any case, relax this condition.

775. The annual grant to all assistant ministers shall be £50 each, together with the supplemental dividend.

Debts to the Fund. 776. When a congregation has contracted a debt to the Fund, either by not contributing anything to it or by contributing less than the minimum, the debt so contracted may be disposed of in any of the following ways:—

(a.) The congregation may set itself right with the Fund by paying off the debt at once.

(b.) The congregation may pay off the debt by instalments. Any amount above the minimum, paid in any year by the congregation, will be reckoned in reduction of the debt.

(c.) The congregation may allow the debt to remain, and yet, by fulfilling afterwards the conditions of the Scheme, may obtain for its minister the full dividend. In this case, no reduction will

be made from the income of the commuting minister on account of the debt previously contracted, but only on account of a deficit for the current year. Nevertheless the debt will lie against the congregation; and the interest thereof, unless the debt be discharged, will be deducted from the dividend of the successor of the commuting minister.

777. The Sustentation Fund Committee, in the case of congregational debt to the Fund exceeding £50, shall be authorized, on receiving acknowledgment of the debt, to arrange for its discharge in instalments spread over such a period of years as may seem in the judgment of the Committee desirable; and, so long as the arrangement thus arrived at is implemented, the minister for the time being of the congregation shall suffer no prejudice to his dividend from the Fund on account of the debt.

778. When a congregation in debt to the Fund offers to make payment in one sum of a portion of that debt in full for the whole debt, the Committee, if of opinion that it will be of advantage to the Fund to do so, may accept of payment of a part in full discharge of all claims.

779. When a congregation pays off the whole of its debt to the Fund in a single sum, the commuting minister from whose supplemental dividend a deduction has been made in respect of the deficiency shall, on payment of the debt, receive the amount deducted. In case the Sustentation Fund Committee accepts a part in full for the whole debt, the commuting minister shall be paid only such a part of the sum deducted from his supplemental dividend as will be in proportion to the amount actually paid by the congregation. If the commuting minister is dead, his widow or family shall be paid the same proportion as he himself would have received, provided the debt shall have been completely discharged within five years from the death of such commuting minister.

Settlement of Disputes. } 780. When any dispute shall arise as to the meaning of any of the rules of the Sustentation Fund, such dispute shall be referred to the Committee, and its decision shall be final and binding, subject only to a reference to the next General Assembly.

Memorials. 781. When a memorial to be submitted to the Assembly makes any pecuniary claim upon the Sustentation Fund, a copy of the memorial shall be sent by the memorialist to the Convener of the Sustentation Fund Committee not later than one week before the meeting of the General Assembly.

Change of Rules. } 782. No addition shall be made to the rules of administration of the Sustentation Fund, nor repeal or alteration of any rule, unless notice of such addition, repeal, or alteration has been on the minutes of proceedings of the General Assembly for twelve months, and the proposed addition, repeal, or alteration has thereafter been considered and approved by the General Assembly.

CHAPTER XIV.

THE COMMUTATION FUND.

[For “ Irish Presbyterian Church Act, 1871,” regulating the management of the Commutation Fund, see Minutes of General Assembly, Vol. iv, pp. 158-168 ; and for Bye-laws of the “ Trustees of the Presbyterian Church in Ireland,” see Appendix XIV to the book of the Constitution and Government, pp. 205-209.]

783. When a commuting minister resigns his congregation, unless in the case of his accepting a call from another congregation belonging to this Church, he ceases from that period to be a minister of the General Assembly of the Presbyterian Church in Ireland, except by special permission of the General Assembly.

784. When a commuting minister resigns the pastorate of a congregation, unless in the case of his accepting a call from another congregation of this Church, he shall, before such resignation is accepted by the Presbytery, sign the following formula in the Minute Book of the Presbytery :—

“ I,....., minister of the Congregation of....., in the Presbytery of....., do hereby declare that in resigning the pastoral charge of the said congregation, in order to [here describe the future position the minister is to occupy], I fully understand that the effect of the step I now take is to cause my annuity from the Commutation Fund of the General Assembly to cease and determine from this date.

Signed,.....

Witness,....., Clerk of Presbytery.

Dated this day of.....”

785. The Auditors of Accounts of the General Assembly shall annually audit the accounts of all the funds held by the Trustees of the General Assembly of the Presbyterian Church in Ireland, and not merely the accounts of the Commutation Fund, and shall present a report regarding them to the Assembly at its annual meeting.

786. The actuary appointed by the Trustees of the Presbyterian Church in Ireland to value and report at the end of every third year, or oftener if necessary, upon the assets and liabilities of the Commutation Fund, shall also value and report upon all other funds held by the Trustees; and his valuation and report shall be laid before the General Assembly at its annual meeting.

CHAPTER XV.

THE MISSIONS.

(Cf. Paragraphs 477, 478.)

SECTION I.—GENERAL RULES OF MANAGEMENT.

Missions and Mission Departments. } 787. The Missions of the Church are the Irish Mission; the Church Extension Scheme—which together are known as the Home Mission; the Mission to Soldiers and Sailors and for Weak Congregations; the Foreign Mission; the Jewish Mission; the Colonial Mission; and the Continental Mission.

788. The Missions shall be managed by the Committee of Missionary Directors, or Board of Missions, of the General Assembly, in accordance with the rules in Paragraphs 38, 477, and 478, the rules in Chapter xv., and such regulations as the General Assembly may from time to time make on their behalf.

789. Should a legacy be left to the Home Mission, it shall be distributed in equal portions amongst the two departments of that Mission, unless there be another allocation by the testator.

Officers of Missions. 790. Each Mission shall have a Convener or Honorary Secretary, to conduct correspondence on its behalf and promote its interests, under the direction of the Board of Missions; and there shall be a Secretary, a Financial Agent, and a Treasurer for all the Missions, each of whom shall be responsible to the Board.

791. The General Assembly reserves to itself the appointment of these officers; and fixes their salaries or allowances.

792. It shall be the duty of the Secretary to give previous notice to the Directors of the Missions of the times and places of meeting of the Board, and of the subjects to come before it; to take and keep safely a record of its proceedings; to conduct correspondence with the Conveners or Honorary Secretaries and the missionaries; to edit the *Missionary Herald*; and to discharge such other duties in connexion with the Missions as the Assembly or the Board may direct. Before entering upon his duties he shall make, and sign in the minute book of the Board, a declaration similar to that required of Clerks of Judicatories. (Cf. Paragraph 49.)

793. The Financial Agent shall keep the accounts of the Missions, making accurate entries of all receipts and disbursements; shall transmit to the Treasurer the missionary and other collections ordered by the Assembly and any other funds which come into his hands as Agent; and shall discharge such other duties in connexion with the finances of the Church as the Assembly or the Board may direct. He shall at his appointment give such security for the execution of his duties and the restoration of books, papers, moneys, and other things intrusted to him, as the Assembly or the Board may require. The Financial Agent shall not be appointed on any of the Committees of the Assembly or sub-committees of the Board of Missions.

794. The Financial Agent shall report to the Agent for Missions in each Presbytery, and to the Clerk of each Presbytery, one month after the date upon which by the appointment of the Assembly a collection should have been taken, the congregations in the Presbytery from which collections have not been received by the Assembly's Treasurer, in order that the Presbyterian Missionary Agent may communicate forthwith with the ministers of the defaulting congregations; and the Clerk of the Presbytery shall bring every such report under the notice of the Presbytery at its first stated meeting next ensuing.

795. The salaries of the Secretary and the Financial Agent shall be defrayed from the funds of the Missions in such proportions as the Board may determine.

Meetings of Board of Missions. } 796. The Board of Missions shall meet in the places, and at the times, annually fixed by the Assembly; but it may convene for special business at such other times as the Board itself may determine.

797. The Moderator of the General Assembly, as *ex-officio*

Convener of the Board of Missions, may, in the exercise of his own discretion, call it to meet at any time for emergent business, and he shall do so when he receives a written requisition to that effect signed by not less than thirty members of the Board.

798. Of every meeting of the Board, whether general, special, or *pro re nata*, except such as may be called from the chair of the Assembly, notice shall be given through the post by the Secretary to all the members seven days before the meeting; and such convening notice shall state the time and place of meeting, and as far as possible the business to be taken up.

799. At a special, or *pro re nata*, meeting of the Board, no business can be entered on except that which is specified in the convening notice; and the conduct of the Moderator in calling the meeting, or of the requisitionists in having it called, must be considered and approved or disapproved before the Board deals with the subject for which it has been convened.

800. In meetings of the Board fifteen shall be a quorum.

801. All applications to the Board, except such as may be made by its officers, shall be in writing; and shall be in the hands of the Secretary at least ten days before the meeting of the Board to which they are to be submitted.

802. The Board shall each year, at the first meeting after its appointment, designate a Standing Sub-Committee of not less than five members—three to be a quorum—from which the Secretaries and Agent may obtain advice on any matter connected with the Missions, in the intervals between the meetings of the Board; and which shall take charge of any matters referred to it by the Board. This sub-committee shall report its proceedings after any meeting to the next ensuing meeting of the Board.

803. The Board shall each year, at the first meeting after its appointment, designate a Financial Sub-Committee of not less than five members—three to be a quorum—to which all accounts for the Board shall be submitted, and by which payments shall be approved. This sub-committee shall report its proceedings after any meeting to the next ensuing meeting of the Board.

804. All accounts for the Board, prior to payment, shall be checked by the Secretary and the Financial Agent for the Missions, and shall be approved by the Financial Committee.

805. Before a person is called by the Board to permanent labour in a mission field, his name must have been submitted through the Honorary Secretary, in the first instance, to the Standing or other sub-committee appointed by the Board to receive nominations; and must, on the recommendation of

such sub-committee, have lain on the minutes of the Board for at least two months; and such person, if a minister or licentiate, must be certified in writing by three members of the Board who have heard him preach, as being of a missionary spirit and possessed of gifts and graces fitting him for the particular mission field for which a labourer is desired. The Board must also be satisfied by medical certificate that he is physically fitted for the work and sphere of labour.

806. In all cases the appointment, supervision, payment, and dismissal of missionaries rest with the Directors of the Missions; but when missionaries are appointed to a locality where there is a Presbytery they are under its jurisdiction.

807. No missionary or missionary agent shall be present at a meeting of the Board when it is dealing with the question of a salary, grant, or retiring allowance to such missionary or agent; but it shall be competent for him to memorialize the Board on the subject, and personally or by a commissioner to support his memorial, before the Board comes to deal with such question.

808. Should one-third of the members of the Board, present and voting, enter their protest against any decision, the Board shall be precluded from giving effect to it, and shall refer the matter to the General Assembly.

809. The financial year for the Mission funds and all other funds of the Assembly shall terminate on the 31st of March; and no moneys for the year received or paid after the Tuesday following the second Sabbath of April shall be included in the accounts for the year.

810. The Board shall report annually to the Assembly as to the state of the different missions, and as to missionary changes and the application of any missionary to be allowed to retire from active duty; and shall with its reports give detailed statements, audited by the Assembly's Auditors of Accounts, of its income and expenditure during the year. It shall also refer to the Assembly any matter upon which it seeks direction or advice, and any of its decisions in regard to which a protest has been lodged by at least one-third of the members of the Board present and voting when the decision was given.

811. The Board, at its stated meeting immediately preceding the annual meeting of the General Assembly, shall agree upon its missionary reports; shall take measures to have these printed and in the hands of members of the Assembly in sufficient time before the annual meeting; and shall nominate members of the Assembly to second their adoption when moved by the honorary secretaries for the respective missions.

SECTION II.—THE IRISH MISSION.

812. The sphere of the Irish Mission lies in Roman Catholic districts of Ireland, and grants from its funds are made to ministers in such districts who superintend agencies, and themselves do ministerial work for the evangelization of Roman Catholics, and who annually give a full report of their agencies and work to the Board of Missions; and are made also to such Scripture readers, colporteurs, and other agents as the Board of Missions may employ.

SECTION III.—THE CHURCH EXTENSION SCHEME.

813. It is the object of the Church Extension Scheme to originate and foster new congregations till they are placed upon the Sustentation Fund; to give such aid to mission stations and congregations as the Board sees fit; and to support such itinerant missionaries as the Board may from time to time appoint.

814. The interest of the Itinerant Mission Fund is to be expended in the support of three ministers of the Church, itinerating in the province of Munster, the right to appoint and superintend these ministers being vested absolutely in the Board of Missions.

The following three paragraphs apply to both the Irish Mission and the Church Extension Scheme:

815. Travelling expenses shall not be allowed to a minister except for the supply of ordinances to mission stations distant more than six miles from his residence; and every minister who is paid travelling expenses shall make yearly returns to the Board of the work for which expenses are paid—these returns to be certified by the Presbytery of the bounds.

816. The Board shall annually appoint, at its first stated meeting, a sub-committee of not less than five members, of which the Honorary Secretaries of the Irish Mission and Church Extension Scheme shall be the joint conveners—three to be a quorum—to which all memorials for grants shall be submitted previously to their being considered by the Board. This sub-committee shall also examine the yearly returns made to the Board before grants are paid.

817. At all stations at which regular services are held, the people shall be instructed by the officiating ministers in the duty of contributing to the local expenses, and the various funds of the Church.

SECTION IV.—THE MISSION TO SOLDIERS AND SAILORS,
AND FOR WEAK CONGREGATIONS.

818. This Mission aids congregations in outlying and poor districts of the Church, which have been placed by the General Assembly on the Scheme for Weak Congregations; and makes provision for the spiritual wants of Presbyterian soldiers and sailors, and their families.

819. The Board of Missions shall attend to the interests generally of soldiers and sailors in the British service in connexion with the Presbyterian Church, and to the interests of their families; and shall, when requested by the Committee in Correspondence with Government, select persons whom it judges suitable for appointment as military or naval chaplains; but all negotiations with the authorities on the subject of such chaplains shall be under the charge of the Committee in Correspondence with Government.

820. A biennial collection shall be made in all congregations for the Mission to Soldiers and Sailors, and for Weak Congregations: and the annual grant to ministers placed on the Fund for Weak Congregations in order to supplement their income from other official sources, and to the Mission to Soldiers and Sailors, shall be one moiety of the biennial collection made on their behalf; and in no instance shall the sum disbursed by the Board exceed the amount in the Treasurer's hands for the time being.

821. The Assembly, before placing a congregation on the Scheme for Weak Congregations, must have full information as to its relative situation to other congregations, the number of its families, and the pecuniary resources of the people.

822. Before granting aid from this Scheme to ministers of congregations, the Assembly must be satisfied in regard to the following particulars:—(1.) That the congregation is in a poor locality, composed chiefly of the poor, and unable to contribute an annual stipend of £50. (2.) That the congregation contributes to the utmost of its ability, for the support of its minister, as well as to the missions of the Church. (3.) That the congregation does not contain more than 150 families, and pays an average stipend of at least 7s. 6d. annually for each family, if it be in a rural district, and at least 10s. annually for each family, if it be in a town. (4.) That the state of the funds of the Mission warrants the placing of the congregation upon the Scheme.

823. Ministers of weak congregations in receipt of grants must furnish annually such information as the Board requires, their returns to be certified by the Presbytery of the bounds.

SECTION V.—THE FOREIGN MISSION.

824. The sphere of the Foreign Mission is India and China, and any other heathen lands which the Assembly may select as fields for missionary operations.

825. When a missionary has been appointed, and is preparing to leave for his field of labour, he shall be allowed by the Board £50 for his outfit, and, if married, £25 for that of his wife; his and her passage shall be paid for; and his permanent salary shall date from the day of his arrival in the country to which he is sent.

826. Missionaries to India shall be members of the Presbytery of Katiawar and Gujarat, and missionaries to China shall be members of the Presbyteries by which they have been respectively designated, unless the Assembly determines otherwise.

827. Besides the salary paid to the missionary, he shall be provided with a residence free of charge.

828. Missionaries shall be authorized to provide, at the expense of the Mission, tents for itinerating, and shall be allowed a compensation approved by the Presbytery or, in the case of missionaries to China, by the Board, for the expenses incurred by itinerancies.

829. Each missionary shall be aided in the payment of the annual premium of an insurance on his life up to £1,000, to the extent of the difference between the rate paid at home, and that charged to him on the foreign field.

830. Should the health of a missionary in India, or that of his family, require him to proceed for a season to any sanitarium in the country, he shall be at liberty to do so at the expense of the Mission, provided the Presbytery be consulted and sanction the removal and amount of expense. The Presbytery shall annually furnish to the Board a report of such expenditure, with the reasons for it.

831. When a missionary has spent ten years in the field, he shall be entitled to return with his family to his native land at the expense of the Mission, and to remain at home two years that his health may be recruited for future labours; or, if failure of health require, he may return after seven years, and remain two. If the health of the missionary, or of his wife, or of any

member of his family, should render it necessary for any or all of them to visit their native land before the expiration of ten years, the expense shall be borne by the Mission, provided that the return home is declared by medical certificate to be necessary, and, in the case of a missionary to India, that it is sanctioned by the Presbytery.

832. When a missionary comes home on furlough, he shall be paid as furlough allowance, if unmarried, £200 per annum; if married, £230 per annum, and £10 for each child, the total grants to a missionary and his family in no case exceeding £300 per annum. Furlough grants for children shall cease when the children are in a position to earn money.

833. Furlough shall be calculated from the time a missionary leaves his field of labour till he returns to it. The second period of service in the foreign field dates from the time of the missionary's return to it.

834. Missionaries, when at home, shall be at the disposal of the Board of Missions.

835. The children of missionaries shall be brought home at the expense of the Mission, and each child from the age of nine years shall be allowed £25 per annum for five years, so as to secure for him or her a good elementary education.

836. It shall be assumed that every missionary goes to the foreign field for the term of his natural life, with intervals of two years of residence at home on the termination of every ten years. But should the health of the missionary, or that of his wife, render it impossible for him to continue his labours in the foreign field, a retiring pension shall be given to him according to his time of service, namely, £150 a year, if he has laboured twenty years, and £200 a year, if he has laboured thirty years; the payment of these pensions, however, to cease if his health and vigour should be such as to enable him to find employment at home sufficient to provide for his support.

837. Lands or houses in the foreign field belonging to the Mission, shall be held for the General Assembly upon the same trusts as congregational property is held at home. (Cf. Paragraph 339.)

SECTION VI.—THE JEWISH MISSION.

838. The sphere of the Jewish Mission is Damascus, in Syria, Hamburg, in Germany, and such other localities, in which there is a Jewish population, as the General Assembly may select.

839. Missionaries to the Jews shall be aided in the payment of the annual premiums of an insurance on their lives up to £1,000, to the extent of the difference between the rate paid at home and that charged to them on the foreign field, wherever there is an increased charge on the ordinary home rate for foreign residence.

840. Each missionary shall have a free house or an allowance for house rent.

841. Every claim by a missionary for a retiring allowance shall be dealt with by the Assembly on its own merits, regard being had to his length of service, his state of health, and the circumstances of his family.

SECTION VII.—THE COLONIAL MISSION.

842. The aim of the Colonial Mission is to provide for the spiritual destitution of Presbyterians in the British colonies, by defraying the cost, or a proportion of the cost, of the passage and outfit of missionaries and students for the ministry proceeding to the colonies; and by making grants for evangelistic work to the Colonial Churches and Missionary Societies, and for the education of candidates for the ministry.

843. Each congregation shall make a collection biennially for the funds of this Mission.

844. No grant shall be made out of the funds of this Mission for the erection or repair of ecclesiastical edifices.

SECTION VIII.—THE CONTINENTAL MISSION.

845. The aim of the Continental Mission is to disseminate a pure Gospel in the Continent of Europe, by missionaries sent from this Church, or by grants to Churches and Missionary Societies labouring on the Continent.

846. Each congregation shall make a collection biennially for the funds of this Mission.

APPENDIX.

I.—Act of the General Assembly of the Church of Scotland approving the Confession of Faith, August 27, 1647. Session XXIII.

“A CONFESSIO^N of Faith for the Kirks of God in the three kingdoms being the chiefest part of that uniformity in religion, which, by the Solemn League and Covenant, we are bound to endeavour: and there being accordingly a Confession of Faith agreed upon by the Assembly of Divines sitting at Westminster, with the assistance of Commissioners from the Kirk of Scotland; which Confession was sent from our Commissioners at London to the Commissioners of the Kirk met at Edinburgh in January last, and hath been in this Assembly twice publicly read over, examined, and considered; copies thereof being also printed, that it might be particularly perused by all the members of this Assembly, unto whom frequent intimation was publicly made, to put in their doubts and objections, if they had any; and the said Confession being, upon due examination thereof, found by the Assembly to be most agreeable to the Word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this Kirk; and, lastly, it being so necessary, and so much longed for, that the said Confession be, with all possible diligence and expedition, approved and established in both kingdoms, as a principal part of the intended uniformity in religion, and as a special means for the more effectual suppressing of the many dangerous errors and heresies of these times; the General Assembly doth therefore, after mature deliberation, agree unto, and approve the said Confession, as to the truth of the matter; (judging it to be most orthodox, and grounded upon the Word of God;) and also, as to the point of uniformity, agreeing for our part that it be a common Confession of Faith for the three kingdoms. The Assembly doth also bless the Lord, and thankfully acknowledge His great mercy, in that so excellent a Confession of Faith is prepared, and thus far agreed upon in both kingdoms, which we look upon as a great strengthening of the true reformed religion against the common enemies thereof. But, lest our intention and meaning be in some particulars misunderstood, it is hereby expressly declared and provided, that the not mentioning in this Confession the several sorts of ecclesiastical officers and assemblies, shall be no prejudice to the truth of Christ in these particulars, to be expressed fully in the Directory of Government. It is further declared, that the Assembly understandeth some parts of the second article of the thirty-one chapter only of kirks not settled, or constituted in point of government: and that, although in such kirks a synod of ministers, and other fit persons, may be called by the magistrate’s authority and nomination, without any other call, to consult and advise with about matters of religion; and although, likewise, the

ministers of Christ, without delegation from their churches, may of themselves, and by virtue of their office, meet together synodically in such kirks not yet constituted, yet neither of these ought to be done in kirks constituted and settled; it being always free to the magistrate to advise with synods of ministers and ruling elders, meeting upon delegation from their churches, either ordinarily, or, being indicted by his authority, occasionally, and *pro re nata*; it being also free to assemble together synodically, as well *pro re nata* as at the ordinary times, upon delegation from the churches, by the intrinsic power received from Christ, as often as it is necessary for the good of the church so to assemble, in case the magistrate, to the detriment of the church, withhold or deny his consent; the necessity of occasional assemblies being first remonstrate unto him by humble supplication."

II.—Forms of Certificate to Members of Congregations.

1.—CERTIFICATE OF DISJUNCTION TO A MEMBER IN FULL COMMUNION.* (Cf. Paragraph 175.)

These are to certify that A. B. has been for..... years a member of the Church at..... [that he has been a ruling elder or deacon, Sabbath school superintendent or teacher, as the case may be], and leaves the congregation in full communion. He is commended to the fellowship of the Church at....., or wherever it may please the Most High to order his residence.

Given at....., this..... day of....., by order of the Session of the Congregation of....., in connexion with the General Assembly of the Presbyterian Church in Ireland.

C. D., Minister at....., and
Moderator of Session.

E. F., Clerk of Session.

2.—CERTIFICATE OF DISJUNCTION TO A MEMBER NOT IN FULL COMMUNION.* (Cf. Paragraph 175.)

These are to certify that A. B. has been for..... years a baptized member of the Church at....., and a regular attendant at public worship; that he has maintained, so far as is known to us, a good moral character; and that we are not aware of anything to prevent him being admitted to the privilege of full communion after examination and approval by the Session.

Given at....., this..... day of....., by order of the Session of the Congregation of....., in connexion with the General Assembly of the Presbyterian Church in Ireland.

C. D., Minister at....., and
Moderator of Session.

E. F., Clerk of Session.

* NOTE.—In certificates to emigrants, or persons removing to a distance from a congregation it is advisable to state whether they are married or unmarried.

3.—CERTIFICATE OF MARRIAGE.

It is hereby certified that a marriage was solemnized on licence between A. B., bachelor [or widower, as the case may be], of..... [giving his place of residence], (son of C. D.), and E. F., spinster [or widow, as the case may be], of....., (daughter of G. H.); in the Presbyterian Church of....., on the..... day of..... 18.., according to the form and discipline of the Presbyterian Church, by J. K., minister, in the presence of L. M., and N. O., subscribing witnesses; and that of the lawful marriage of the said A. B. and C. D. registry is made in the Register of Marriages of the Presbyterian Church of, now in my custody.

Given at, this day of

P. Q., Minister.

4.—CERTIFICATE OF BAPTISM.

This is to certify that A. B. son [or daughter] of C. D., of, and E. F. [giving the maiden name of the mother], his wife, was baptized by me [or G. H. as the case may be], on the day of, 18....; that at the baptism of the said A. B., the date of his [or her] birth was stated to be the day of, 18....; and that record of these facts is made in the Baptismal Register of the Congregation of, in connexion with the General Assembly of the Presbyterian Church in Ireland, now in my custody.

Given at, this day of

J. K., Minister.

III.—*Form of Commission of Ruling Elder to a Presbytery.*

(Cf. Paragraph 183.)

It is hereby certified that A. B. is a ruling elder of the Congregation of, that he has signed the Westminster Confession of Faith, and been ordained according to the laws of the Church; and that he has been appointed by the Session of said congregation to sit, deliberate, and vote in the Presbytery of, till this commission has been withdrawn or another has been issued.

C. E., Moderator of Session.

D. F., Clerk of Session.

At, this day of, 18....

IV.—*Forms of Notification by Clerks of Presbyteries, Commissions, or Synods.* (Cf. Paragraphs 268-270.)

1.—NOTIFICATION OF LICENSURE.

It is hereby certified that A. B. was licensed to preach, as a candidate for the Christian ministry, by the Presbytery of, on the day of, 18....; and that his residence is

Given at, this day of, 18....

C. D., Clerk of Presbytery of

2.—NOTIFICATION OF ORDINATION OR INSTALLATION OF A MINISTER.

It is hereby certified that A. B. was ordained [or installed] minister of the Congregation of....., by the Presbytery of, on the day of, 18....

C. D., Clerk of Presbytery of

3.—NOTIFICATION OF THE DEATH OR RESIGNATION OF A MINISTER.

It is hereby certified that A. B., minister of the Congregation of..... [or missionary, or chaplain, or professor in.....], in the Presbytery of, died [or demitted the charge of the congregation, or the missionary appointment, chaplaincy, or professoriate (as the case may be), and was declared by the Presbytery to be loosed therefrom] on the day of, 18....

Given at, this day of, 18....

C. D., Clerk of Presbytery of

4.—NOTIFICATION OF THE SUSPENSION OR DEGRADATION OF A MINISTER, OR OF HIS BEING DISANNEXED FROM HIS CHARGE.

It is hereby certified that A. B., minister of the Congregation of..... [or missionary, &c.], in the Presbytery of, was suspended [or degraded from the office of the ministry, or disannexed from his charge, or declared to be no longer a minister of the Presbyterian Church in Ireland], on the day of, 18....; and that against said sentence or decision of the Presbytery there was no appeal [or appeal was taken and has not been sustained].

Given at, this day of, 18....

C. D., Clerk of Presbytery [or Commission or Synod] of

5.—NOTIFICATION OF DAYS OF MEETING OF A PRESBYTERY.

It is hereby certified that the Presbytery of has resolved to meet in future upon the following days, viz.:

Given at, this day of, 18....

C. D., Clerk of Presbytery of

V.—Forms of Credentials to Ministers and Licentiates.

1.—CREDENTIALS TO A MINISTER OF A CONGREGATION.*

(Cf. Paragraph 282.)

To all to whom these presents may come, the Presbytery of, under the jurisdiction of the General Assembly of the Presbyterian Church in Ireland, sendeth greeting.

Whereas the Rev. A. B., having given evidence of his piety, and of his proficiency in languages, philosophy, and theology, as also of his talents for public instruction, was licensed by this Presbytery [or the Presbytery of

* The form of credentials may be altered to suit the case of a missionary, chaplain, or professor.

.....] to preach the Gospel; and was afterwards ordained by this Presbytery to the office of the ministry and the oversight of the Congregation of [or installed by the Presbytery in, &c.], on the day of, 18.....; and whereas the said Rev. A. B., having received and accepted the call of the Congregation of [or Board of Missions as the case may be], demitted his charge of the Congregation of, on the..... day of....., 18....., and the demission was accepted by the Presbytery, and he is no longer a minister thereof: now this is to certify to the Church at large and to the Presbytery of [or Synod or General Assembly of], with which he desires to be connected, that the said A. B. is a minister in good standing, that he enjoys the esteem of his brethren of the Presbytery as a man of God and a faithful pastor and preacher, and that he may be received by the Presbytery of [or Synod or General Assembly of], to which he is now commended, with all confidence and affection as a fellow labourer in the Gospel.

Signed in the name and by the authority of the Presbytery of, at, this day of, 18.....

C. D., Moderator.
E. F., Clerk.

2.—CREDENTIALS TO A MINISTER WITHOUT A CHARGE.

(Cf. Paragraphs 330, 331.)

These are to certify that the Rev. A.B. has been for years a minister without a charge under the care of the Presbytery of, that he is in good standing in the ministry and enjoys the esteem of the Presbytery, that he has been engaged in..... [here state his employment], and that having received a call from the Congregation of [or the Board of Missions to labour in, or being about to change his residence to.....] he may be received under the care of the Presbytery of [or Synod or General Assembly of], to whose jurisdiction he is now commended, with all confidence and affection as a minister of the Gospel.

Signed in the name and by the authority of the Presbytery of, at....., this day of, 18.....

C. D., Moderator.
E. F., Clerk.

3.—CREDENTIALS TO A LICENTIATE. (Cf. Paragraphs 330, 331.)

These are to certify that Mr. A. B. having given evidence of his piety and of his proficiency in languages, philosophy, and theology, as also of his talents for public instruction and his soundness in doctrine, and having signed the Westminster Confession of Faith as the confession of his faith, was on the day of licensed by the Presbytery of..... to preach the Gospel as a probationer for the Christian ministry [or was received on the day of by the Presbytery of..... as a probationer for the Christian ministry, with regular credentials from the Presbytery of]; that he is in good standing as a licentiate, and that having received and accepted a call from the Congregation of [or being about to change his residence to.....] he may be received under the care of the

Presbytery of..... [or Synod or General Assembly of.....], to whose jurisdiction he is now commended, with all confidence and affection.

Signed in the name and by the authority of the Presbytery of....., this.....day of....., 18....

C. D., Moderator.

E. F., Clerk.

VI.—Forms of Memorials and Petitions.

1.—MEMORIAL TO A PRESBYTERY FOR SUPPLY OF PREACHING, WITH A VIEW TO THE ERECTION OF A NEW CONGREGATION IN A DISTRICT REMOTE FROM OTHER CONGREGATIONS OF THE CHURCH.

(Cf. Paragraph 334.)

To the Rev. the Presbytery of..... to meet at....., upon theday of.....

The memorial of the undersigned respectfully showeth :

That is situated miles from any of the churches of the General Assembly, and that, consequently, it is extremely difficult, and frequently impossible, for the infirm and for children to attend upon Sabbath ordinances; that the distance from any minister of the Assembly often deprives the sick and the dying of the instructions and consolations of religion, which in their circumstances are so peculiarly necessary; and that memorialists consist of families and individuals not reckoned in these families, [adding, if the case be so] with every prospect of a speedy and considerable increase.

Memorialists, therefore, pray that your Rev. Presbytery will take such steps as to your wisdom shall seem meet to grant them supply of the preaching of the Word; and memorialists, as in duty bound, will ever pray.

2.—MEMORIAL FOR SUPPLY OF PREACHING, WITH A VIEW TO THE ERECTION OF A NEW CONGREGATION IN THE NEIGHBOURHOOD OF OTHER CONGREGATIONS OF THE CHURCH.

(Cf. Paragraph 334.)

To the Rev. the Presbytery of..... to meet at....., upon the.... day of.....

The memorial of the undersigned respectfully showeth :

That the Congregation of..... [or the congregations of..... and....., or the district within the bounds of the Congregation of.....] includes a population of..... families and..... individuals not reckoned in these families, under the care of the General Assembly, while the sittings in the Church at..... [and Church at.....] do not exceed..... As it has been always held that there should be seat accommodation in the churches of a district for at least one half of the population, and as such accommodation is wanting in this district, memorialists pray your Rev. Presbytery to take the necessary steps to grant them supply of the preaching of the Word; and memorialists, as in duty bound, will ever pray.

3.—MEMORIAL FOR SUPPLY OF PREACHING AND OTHER GOSPEL ORDINANCES IN A CONGREGATION WITHOUT A MINISTER, OR WHERE THE MINISTER HAS OBTAINED LEAVE TO RETIRE FROM ACTIVE DUTY.

(Cf. Paragraph 349.)

To the Rev. the Presbytery of to meet at, upon the day of

The memorial of the Congregation of respectfully showeth :

That memorialists being deprived of the preaching of the Word, by the death [or resignation, or retirement from active duty] of their pastor, the Rev., request your Rev. Presbytery to appoint them suppliers for the ensuing Sabbaths [or months]; and [if desired] to send ministers to administer the Lord's Supper in the congregation on Sabbath, the day of, and to conduct the usual preparatory and thanksgiving services; and memorialists as in duty bound will ever pray.

4.—MEMORIAL FOR PREPARATION OF LIST OF VOTERS IN A VACANT CONGREGATION. (Cf. Paragraph 354.)

To the Rev. the Presbytery of to meet at, upon the day of

The memorial of the Congregation of respectfully showeth :

That, owing to the vacancy in the pastorate of this congregation, memorialists request your Rev. Presbytery to take measures for having a list of the qualified voters of the congregation prepared and read in the congregation; and memorialists as in duty bound will ever pray.

Read in the Congregation of, this day of, and adopted by the congregation as its memorial.

A. B., Presiding Minister.

5.—PETITION OF A CONGREGATION TO A PRESBYTERY, OR A COMMISSION OF A PRESBYTERY, TO OBTAIN FOR THEM THE HEARING OF A CANDIDATE OR CANDIDATES ON TRIAL.

(Cf. Paragraphs 363-367.)

To the Rev. the Presbytery of [or Commission of the Presbytery of] to meet at, upon the day of

The petition of the Congregation of respectfully showeth :

That petitioners request your Rev. Presbytery [or Commission] to procure for them a hearing [or rehearing] of Rev. A. B., minister [or Mr. A. B., licentiate] of the Presbytery of, for Sabbaths [or of C. D., of the Presbytery of; E. F., of; and G. H., of, each for one Sabbath (or Sabbaths)], that the congregation may have trial of his [or their] gifts; and that petitioners appoint J. K. and L. M. their commissioners to support this petition in the Presbytery [or Commission], and otherwise act on their behalf; and petitioners as in duty bound will ever pray.

Read in the Congregation of, this day of, and adopted by the congregation as its petition.

N. O., Presiding Minister.

6.—PETITION OF A CONGREGATION TO A PRESBYTERY, OR TO A COMMISSION OF A PRESBYTERY, TO MODERATE IN A CALL TO A CANDIDATE. (Cf. Paragraphs 371, 374-376.)

To the Rev. the Presbytery of..... [or Commission of the Presbytery of.....] to meet at....., upon the..... day of.....

The petition of the Congregation of..... respectfully showeth :

That petitioners request your Rev. Presbytery [or Commission] on some convenient day to moderate in a call to A. B., minister [or licentiate] of the Presbytery of.....; and that petitioners appoint C. D. and E. F. their commissioners to support this petition in the Presbytery [or Commission], and otherwise act on their behalf; and petitioners as in duty bound will ever pray.

Read in the Congregation of....., this..... day of....., and adopted by the congregation as its petition.

G. H., Presiding Minister.

VII.—Forms of Notices to Congregations.

1.—NOTICE TO A CONGREGATION OF A PROPOSED READING OF A LIST OF VOTERS. (Cf. Paragraph 354.)

Notice is hereby given that a meeting of the congregation will be held in this Church [or in the Lecture Hall, or school-house of the congregation], on....., the..... day of....., at..... o'clock, where and when a list of the qualified voters of the congregation will be read, and corrected (if necessary), before being lodged with the Moderator of the Presbytery [or the Convener of the Commission of the Presbytery in charge of the congregation]. The law of the Church is as follows: [Here Paragraphs 355, 356 (if necessary), and 358 of the book of the Constitution and Government of the Presbyterian Church shall be read to the Congregation.]

2.—NOTICE TO A CONGREGATION OF THE INTENTION TO PETITION A PRESBYTERY, OR A COMMISSION OF A PRESBYTERY, FOR THE HEARING OF A CANDIDATE OR CANDIDATES ON TRIAL.

(Cf. Paragraph 366.)

Notice is hereby given that a meeting of the congregation will be held in this Church [or in the Lecture Hall, or school-house of the congregation], on....., the..... day of....., at..... o'clock, to petition the Presbytery of..... [or Commission of the Presbytery of.....] for the hearing of a candidate or candidates on trial.

3.—NOTICE TO A CONGREGATION AS TO A PETITION TO A PRESBYTERY, OR A COMMISSION OF A PRESBYTERY, TO MODERATE IN A CALL.* (Cf. Paragraph 372.)

The Session of..... hereby gives notice that a meeting of the congregation will be held in this Church [or in the Lecture Hall, or school-house of the congregation], on the.... day of....., at.... o'clock, in order to ascertain whether the congregation is ready to petition the Presbytery [or the

* To be read to the congregation on the preceding Lord's day, and be preserved and attested by the Clerk of the Session as having been read in the congregation.

Commission of the Presbytery] to moderate in a call; and, if so, to what particular minister or licentiate; also to adopt such a petition if so resolved upon; or, if not, to ask for a hearing of a candidate or candidates.

By order of the Session.

A. B., Moderator.

This notice was read in the Congregation of....., this..... day of.....

Attested by

E. F., Clerk of Session.

4.—NOTICE TO A CONGREGATION OF APPOINTMENT OF A COMMISSION OF PRESBYTERY TO MODERATE IN A CALL TO A MINISTER OR LICENTIATE.* (Cf. Paragraphs 379, 380.)

Whereas the Presbytery [or Commission of the Presbytery] of..... in charge of the Congregation of..... has received a petition from the congregation asking the Presbytery [or Commission] to moderate in a call to Rev. A. B. [or Mr. C. D., licentiate], of the Presbytery of....., to be minister of the congregation; and whereas the Presbytery [or Commission] has granted the prayer of said petition: it is hereby notified to the congregation that E. F., G. H., and J. K. have been appointed [or that the Commission will attend] to moderate in a call to the said Rev. A. B. [or Mr. C. D.], on the.... day of....., at.... o'clock.

By order of Presbytery.

L. M., Clerk.

This notice was read in the Congregation of....., on Sabbath, the....day of....., and Sabbath, the.... day of....., 18....

Attested by

N. O., Clerk of Session.

5.—NOTICE TO A CONGREGATION OF A MEETING TO APPOINT NEW TRUSTEES. (Cf. Paragraph 238.)

Whereas certain premises of the Congregation of....., in the Presbytery of....., under the jurisdiction of the General Assembly of the Presbyterian Church in Ireland, viz., the ground and the building thereon known as the Church of...., situate in the.... street of the town of.... [or in the townland of.....], in the parish of....., and County of....; and the field known as.....in....., and the manse buildings thereon, and the school-house in....., were legally vested, on the constitution or last appointment of trustees, at a meeting of the congregation duly convened and held for that purpose in the said Church on the.....day of....., 18...., in the following trustees, viz., A. B., of C., D. E., of F., G. H., of J., old continuing trustees, and K. L., of M. [merchant], and N. O., of P. [farmer], new trustees then chosen and appointed; and whereas the aforesaid A. B. and N. O. are now deceased, and the said D. E. has ceased to be a member of the congregation [or of the Presbyterian Church in Ireland, or is living out of Ireland], and is no longer a trustee according to the original declaration of trust made by the said A. B., D. E., and G. H., and dated the....day of...., 18....; and whereas it is desirable to choose and appoint..... [here state the number] new trustees in whom, as successors in office to the said A. B., N. O., and D. E., and in G. H. and K. L., the old continuing

* To be read in the congregation on the two preceding Sabbaths, and be preserved and attested by the Clerk of the Session as having been read in the congregation.

trustees, jointly, the said congregational property shall be vested in the manner provided in the said declaration of trust: now it is hereby notified to the congregation that a meeting of the congregation will be held on Sabbath, the....day of....., immediately after the close of public worship [or on, the day of, at the hour of], in the said Church, when and where such appointment of new trustees will be made by the members of said congregation duly qualified to vote at the election of a minister thereof; and it is further notified that no person but a member of the said Presbyterian Church in Ireland [being also a member of the congregation] is eligible to such office.

Given this....day of..... 18...., under the hands of Q. R., S. T., U. V., W. X., Y. Z., all members of the said congregation.

The foregoing notice under the hands of Q. R., S. T., U. V., W. X., and Y. Z., was publicly read by me, A. Z., in the presence of the said Congregation of..... while assembled in its usual place of worship on Sabbath, the.....day of....., and Sabbath, the....day of.....

At....., this....day of.....

A. Z., Minister of the Congregation of.....

VIII.—*Form of Lease, and other Forms relating to Congregational Property.*

1.—LEASE OF SITE FOR A CHURCH, MANSE, OR SCHOOL-HOUSE, ETC., OR FOR A GLEBE. (Cf. Paragraphs 240, 339.)

THIS INDENTURE made the..... day of....., in the year of our Lord....., * between A.B....., of....., in the county of....., of the one part, and C.D....., of....., E.F....., of....., G.H....., of....., J.K....., of....., L.M....., of....., all in the county aforesaid, trustees nominated by and on behalf of the congregation in connexion with the General Assembly of the Presbyterian Church in Ireland, known by the name of....., and who are hereinafter collectively designated as the said trustees, of the other part. † WHEREAS a number of persons acknowledging the jurisdiction of, and holding the doctrines professed by, the said General Assembly, have lately formed themselves into a congregation in connexion therewith, under the charge of the Presbytery of....., and known by the name of the Congregation of....., as aforesaid: AND WHEREAS the said congregation having applied to the said A.B. for a lease in fee-farm of a piece of ground to be used for the erection thereon of a house of worship, school-house, sex-

* When the lease or grant is to be made by a minor, under the provisions of 'The Leasing Powers' Act for Religious Worship in Ireland, 1855' (18 and 19 Vict., c. 39, section 4), or by a tenant for life, and the immediate tenant in tail, or remainder man, this will be altered.

† Where the congregation has been in occupation of a piece of ground, with house of worship, etc., but without any lease; or where there is a subsisting lease of congregational property and the owner in fee is giving a new grant or lease in perpetuity of the same premises; or where the grant or lease is to be made by a tenant for life, or person having only a limited interest under the Leasing Powers' Act for Religious Worship in Ireland, 1855; or where the original lease was made expressly to a congregation in connexion with the General Synod of Ulster, or Presbyterian Synod of Ireland distinguished by the name of Seceders; or where the grantor is under disability, etc., the recital will be varied. So the granting part and *habendum* will be varied according to the circumstances.

ton's house, and other purposes of said congregation, with liberty to use a suitable portion thereof as a burial ground [as the case may be]; and also for a piece of ground to be used for the erection on part thereof of a manse, with suitable office-houses, for the residence of their minister for the time being, the residue whereof shall be occupied by such minister as a glebe or farm during his continuance in such office: he, the said A.B., has agreed to grant such lease as aforesaid of the premises hereinafter particularly described to the said trustees, their heirs and assigns, for the several purposes aforesaid, and on the conditions hereinafter respectively mentioned.

NOW THIS INDENTURE WITNESSETH that, in consideration of the yearly rent and covenants hereinafter mentioned, and on the lessees' part to be paid and performed, he, the said A.B., DOTH HEREBY GRANT AND DEMISE to the said trustees, their heirs and assigns, all that and those, that piece or parcel of ground, containing by admeasurement....., statute measure, or thereabouts, bounded on the north by....., on the south partly by....., and partly by....., on the east by....., and on the west by....., situated in the Townland of....., Parish of....., Barony of....., and County of....., aforesaid, as the same was lately occupied by N.O., and is more particularly set out in a map delineated on the margin hereof, with the appurtenances: TO HAVE AND TO HOLD the said several premises, with the appurtenances, unto the said trustees, their heirs and assigns for ever, to the intent, nevertheless, that they the said trustees hereinbefore named, being the trustees for the said congregation, and such other person or persons as together with them or any of them, his or their successors in office, may hold the same on behalf of the said congregation, under the provisions of an Act of Parliament made in the 13th and 14th years of Her Most Gracious Majesty the Queen, intituled, "An Act to render more simple and effectual the Titles by which Congregations or Societies for the purposes of Religious Worship or Education in England and Ireland hold property for such purposes," shall hold the same premises upon trust for the said congregation, so long as the same shall remain under the jurisdiction of the said Assembly, and shall profess and maintain the doctrines contained in the Confession of Faith and the Catechisms, Larger and Shorter, compiled by the Assembly of Divines at Westminster, and for such persons, members of the said congregation for the time being, as shall remain under or acknowledge such jurisdiction and profess and maintain such doctrines; YIELDING AND PAYING therefor and thereout to the said A.B., his heirs or assigns, the clear yearly sum of..... sterling, in two equal half-yearly payments, on..... and..... in every year during the said demise; AND the said trustees for themselves, their heirs, executors, administrators, and successors in office, do hereby covenant and agree with the said A.B., his heirs and assigns, well and truly to pay to the said A.B., his heirs or assigns, the said rent at the respective times and in the manner before mentioned, and in case the same or any part thereof be unpaid for twenty-one days after the same shall have become payable, and demand thereof made in writing, that the said A.B., his heirs or assigns, upon the said premises may enter, and any distress there found may take and sell, until the said rent then in arrear and all costs incidental to such distress and sale shall be fully satisfied; and in case no sufficient distress be then found thereon that the said A.B., his heirs or assigns, may re-enter and possess the same as of his or their former estate. And the said trustees do hereby in like manner further covenant and agree with the said A.B., his heirs, executors, administrators, and assigns, to maintain and keep in good order and repair, during the said demise, all buildings now erected,

or which shall hereafter be erected, upon the said premises, and the same in such order and repair to deliver up at the determination thereof. And the said A.B., for himself, his heirs and assigns, doth hereby covenant with the said trustees, their heirs and assigns, or successors in office, that they the said trustees, their heirs, assigns, or successors in office, paying the said rent and performing the said covenants, on their part, shall and may quietly and peaceably hold and enjoy the premises hereby granted and demised or intended to be so, without any disturbance or eviction by him, the said A.B., his heirs or assigns, or any person or persons claiming by, through, or under him or any of them.

PROVIDED always that as often as any of the said trustees, or any other trustee of these presents to be hereafter appointed, shall die, or signify by notice under his hand to any of his co-trustees, or to the minister for the time being of the said congregation, or to the clerk for the time being of the Presbytery, under charge of which said congregation shall be then placed, his desire to be discharged from these trusts, or shall cease to be a member of the Presbyterian Church in Ireland [or shall cease to be a member of the congregation, and the congregation not request his continuance in office], or shall go and remain out of Ireland for any continuous period of more than twelve calendar months, or shall refuse to act in the trusts hereof, and as often as the said congregation shall, by and with the consent of such Presbytery, first had in writing under the hand of the clerk thereof for the time being, think fit to add to the number of the said trustees hereby originally appointed, the members thereof for the time being duly qualified to vote at the election of a minister thereof, according to the regulations of the said General Assembly, may, at a meeting of such congregation whereof, and of the purpose thereof, a notice in writing under the hands respectively of at least five such members, shall have been publicly read in the presence of such congregation whilst assembled in its usual place of worship on two Sabbath days next before the day of holding the same, nominate and appoint a new trustee or trustees, being a member or members of the Presbyterian Church in Ireland [or a member or members of the congregation] in the place of any trustee or trustees having died, signified such desire, ceased to be such member, having remained out of Ireland for such period, or having so refused to act, and also any such additional trustee or trustees: provided the whole number of trustees at any one time acting in the trusts hereof shall not in any case exceed twice the number of the said trustees herein before particularly named; and that every such appointment be made by a simple majority of such members present at any such meeting, and be certified in a memorandum under the hand and seal of the chairman of such meeting endorsed hereon, or in a separate deed executed by him in presence of said meeting, and attested by two or more credible witnesses, and drawn up in the form prescribed in the schedule annexed to the statute of the 13th and 14th year of Queen Victoria, Chap. 28th, or to the effect thereof.

PROVIDED further, that if said congregation shall, at any such meeting so convened as aforesaid, resolve, by a majority of at least two-thirds of such members thereof there present, to sell, sublet, or otherwise dispose of all or any part of the said premises, such resolution being certified by a memorandum thereof under the hand of the chairman of such meeting, and attested by two or more credible witnesses, and approved by the Presbytery for the time being having charge of the said congregation, under the certificate of its Clerk and its Moderator for the time being, it shall be lawful for the said trustees, or the trustees for the time being of these presents, and they are hereby required to sublet, sell, or otherwise dispose of the said premises, or any

part thereof, and the purchaser or purchasers of the said premises, or any part or parts thereof, shall hold the same freed and discharged from all trusts hereby created, and shall not be bound to see to the application of the purchase money, the receipt of the trustees for the time being of these presents to be a sufficient discharge for the same; and further, that the trustees for the time being of these presents shall stand possessed of the said purchase money, and of the interests, dividends, or annual produce thereof, and of the yearly rents of the said premises or such part or parts thereof as shall be sublet, upon such trusts and for such purposes as any such meeting so convened as aforesaid shall in any such resolution, with such consent of such Presbytery as aforesaid, from time to time, order and direct. IN WITNESS whereof the several parties hereto have affixed their hands and seals respectively the day and year first above written.

Signed, sealed, and	A. B.	(Seal.)
delivered by the said	C. D.	(Seal.)
parties within-named	E. F.	(Seal.)
respectively, in presence	G. H.	(Seal.)
of P. Q.,.....	J. K.	(Seal.)
R. S.,.....	L. M.	(Seal.)
	[See Notes I. and II.]	

2.—DECLARATION OF TRUST. (Cf. Paragraphs 240, 339.)

TO ALL TO WHOM THESE PRESENTS SHALL COME, we, A. B., of C....., D. E., of F., G. H., of J., and K. L., of M., all in the County of, send greeting.

WHEREAS BY INDENTURE made on....., between..... [or DEED OF CONVEYANCE bearing date WHEREBY AFTER RECITING IT WAS WITNESSED that], in consideration of..... did grant unto the said A. B., D. E., G. H., and K. L., trustees of the Congregation of, ALL THAT containing bounded situate in TO HOLD the same unto the said A. B., D. E., G. H., and K. L., for, &c., subject to, &c. And whereas the said A. B., D. E., G. H., and K. L. intend to erect and build [or have built] on the said parcel of land a church [or manse for the residence of the minister for the time being of the said Congregation of]. And whereas the said General Assembly, as organized at the Union of the General Synod of Ulster and Secession Synod effected in the year one thousand, eight hundred and forty, do acknowledge the books or documents commonly called the Westminster Confession of Faith and the Larger and Shorter Catechisms, compiled by the Assembly of Divines at Westminster, as founded on and agreeable to the Word of God and as containing the religious doc-

NOTE I. "The Leasing Powers' Act for Religious Worship in (Ireland) 1855" (18 & 19 Vict., c. 39), has this provision in Section VII. : "The rent reserved in any lease made under this Act shall be the best improved rent that at the time of making such lease can be obtained or reasonably expected from a solvent tenant, without fine or consideration of any kind: provided always that in case of the surrender of an existing lease, and the grant of a new lease of the same land, under Section six, the value of any buildings, erections, or improvements on said lands theretofore made for any of the purposes aforesaid shall not be taken into account in estimating the rent to be reserved in such new lease."

NOTE II. Titles are never secure until the respective deeds of conveyance have been recorded in the Registry Office in Dublin, and a memorandum of their registration has been endorsed upon each conveyance.

trines and opinions of the Presbyterian Church in Ireland. Now we, the said A. B., D. E., G. H., and K. L. DO AND EACH OF US doth hereby declare that the said recited conveyance of the day of was made and executed to us, and that we hold and that the survivors and survivor of us, and the executors and administrators of such survivor and all others our successors in office as such trustees, appointed in manner hereinafter in such behalf mentioned, will henceforth stand and be possessed of the said hereinbefore mentioned parcel of land, tenement and premises, and all buildings or erections now or at any time hereafter standing or being thereon with the appurtenances. IN TRUST for the said Congregation of in connexion with the said General Assembly of the Presbyterian Church in Ireland and their successors, ministers, elders, and members, teaching and professing the doctrines of religious belief contained in the said Westminster Confession of Faith and Larger and Shorter Catechisms; and we, the said A. B., &c., do, and each of us doth, hereby further declare, that whenever any of us, the said trustees, or any of our successors in office, appointed as hereinafter mentioned, shall die, or signify in writing under his hand addressed to the minister for the time being of the said congregation, or to the Clerk of the Presbytery for the time being under which the said congregation shall then be placed, his desire to be discharged from the trusts thereof, or shall cease to be a member of the Presbyterian Church in Ireland in connexion with the said Assembly; or shall receive a certificate of disjunction from the Session of the congregation, thereby ceasing to be a member of the congregation, and the congregation not request his continuance in office; or shall go and remain out of Ireland for any continuing period of more than twelve calendar months, and as often as the said congregation shall, by and with the consent of such Presbytery as aforesaid, first had in writing under the hand of the Clerk thereof for the time being, think fit to add to the number of trustees hereunder originally appointed; the members of such congregation for the time being duly qualified to vote at the election of a minister thereof at a meeting of said congregation, whereof, and of the purpose of holding the same, a notice in writing under the hands of at least five such members shall have been publicly read in the presence of said congregation whilst assembled in its usual place of worship during the ordinary hours of public service, on two sufficient days next before the day of holding the same, may from time to time appoint a new trustee or trustees in the place of any trustee or trustees who may have died, or signified such desire, ceased to be such member of the Presbyterian Church or congregation, or remained out of Ireland, or refused to act, or any such additional trustee or trustees: PROVIDED that the whole number of the trustees at any one time acting in the trusts hereof shall not in any case exceed twice the number of the said trustees hereinbefore specially named, and that no person but a member of the said Presbyterian Church in Ireland [being also a member of the congregation] shall be eligible to such office, and that every such appointment be made by a simple majority at least of such members present at any such meeting, and be certified in a memorandum under the hand and seal of the chairman of the meeting whereat such election was made, endorsed hereon, or by a separate deed or memorandum executed by him in presence of, and attested by, two or more credible witnesses, according to the form in the Schedule to the Statute of thirteenth and fourteenth Victoria, chapter twenty-eight, annexed or to the purport thereof. PROVIDED ALSO that if the said congregation shall at any time hereafter resolve, by a majority of at least two-thirds of the members thereof then present at a meeting thereof duly convened in manner aforesaid, to sell, sublet, or otherwise dispose of all or any part of

the said premises, such resolution being certified by a memorandum in writing under the hand of the chairman of such meeting and attested by two or more credible witnesses, and approved by the Presbytery for the time being having charge of said congregation, under the certificate of the Clerk thereof for the time being, it shall be lawful for the said trustees or the trustee for the time being of these presents, and they are hereby empowered, to sublet, sell, or otherwise dispose of the said premises or any such part thereof, accordingly, and the purchaser thereof shall hold the same free and discharged from all and every the trusts hereby created, and shall not be bound to see to the application of the purchase money thereof, the receipt of the trustees for the time being of these presents to be a sufficient discharge for the same. AND FURTHER that the trustees hereof for the time being shall stand possessed of the said purchase money and of the interests, dividends, or annual produce thereof, and also of the yearly rents of the said premises or any part thereof which shall be so sublet as aforesaid, upon such trusts and for such purposes as such meeting so convened as aforesaid shall, in such resolution thereof by and with such consent of such Presbytery, previously given as aforesaid, from time to time order and direct. IN WITNESS whereof the said A. B., D. E., G. H., and K. L. have hereunto set their hands and affixed their seals this day of, in the year of our Lord one thousand hundred and

A. B. (Seal.) G. H. (Seal.)
D. E. (Seal.) K. L. (Seal.)

3.—MEMORANDUM OF CHOICE AND APPOINTMENT OF NEW TRUSTEES OF CONGREGATIONAL PROPERTY.

(Cf. Paragraph 240.)

Memorandum of the choice and appointment of new trustees of the property of the Congregation of.....under the jurisdiction of the General Assembly of the Presbyterian Church in Ireland, viz., of the Church and graveyard with the appurtenances, &c., situate on the....side of the....street of the town of..... [or in the townland of] , and of the glebe and manse buildings, situate in the townland of, County of, at a meeting duly convened and held for that purpose of the Congregation ofin the said Church [or school-room of said Church], on the.....day of, one thousand eight hundred and.....

Rev. A. B., of..... [or Mr. C. D., of.....], Chairman.

Names and descriptions of all the trustees on the constitution or last appointment of trustees, made the day of, one thousand eight hundred and:—E. F., of..... ; G. H., of..... ; J. K., of..... ; L. M., of..... ; N. O., of..... ; and P. Q., of.....

Names and descriptions of all the trustees in whom the said Church and manse premises now become legally vested.

First—Old continuing trustees:— E. F., of..... ; J. K., of..... ; and L. M., of

Second—New trustees now chosen and appointed:—R. S., of, ; T. V., of

Dated this day of, one thousand eight hundred and

A. B., [Seal]
Chairman of the said meeting.

Signed, sealed, and delivered by the said A. B., as Chairman of the said meeting, at and in the presence of the said meeting, on the day and year aforesaid, in the presence of

W. X.
Y. Z.

IX.—Forms as to Overtures. (Cf. Paragraphs 104-111, 448, 449.)

1.—OVERTURE FROM A PRESBYTERY OR SYNOD.

At....., the day of, 18 years, which time and place the Presbytery [or Synod] of being met and constituted.

Inter alia,—The Presbytery [or Synod] agreed to transmit the following overture to the General Assembly:—It is hereby overtured to the General Assembly of the Presbyterian Church in Ireland, appointed to meet at, on the day of, that the General Assembly enact, &c., &c.; [or repeal the regulation requiring, &c., &c.; or petition the Legislature, &c., &c.], or that they do otherwise for this object what to their wisdom may seem best.

Extracted from the records of the Presbytery [or Synod] of, this day of, 18 years, by

A. B., Clerk of Presbytery [or Synod].

2.—OVERTURE FROM A MEMBER OF A CHURCH COURT.

It is hereby overtured to the Presbytery of, that the Presbytery &c. [or to the Synod of, appointed to convene at, on the day of, that the Synod, &c., &c.] [or to the General Assembly of the Presbyterian Church in Ireland, appointed to meet at, on the day of, that the Assembly establish, &c., (or, &c.)].

At, this day of

A. B., Minister [or Ruling Elder].

3.—EXTRACT MINUTE AS TO AN OVERTURE SENT DOWN BY THE
GENERAL ASSEMBLY.

At, the day of, 18 years, which day the Presbytery of being met and duly constituted.

Inter alia—The Presbytery took into consideration [or had under consideration] the overture sent down by the last General Assembly for, etc. [or as to, etc., describing the overture], and the Presbytery hereby approves *simpliciter* of the same [or disapproves of the same].

Extracted from the records of the Presbytery of, this day of, 18 years, by

A. B., Clerk of Presbytery.

X.—*Forms of Charges.* (Cf. Paragraphs 513-516.)

I.—CHARGES IN CASES OF COMPLAINT.

1.—CHARGE OF IMMORALITY [SAY OF SLANDER] AGAINST A
CHURCH MEMBER.

Whereas by the Word of God, and according to the formularies of the Presbyterian Church in Ireland which set forth what the said Church understands the Word of God to teach, slander is a grave offence and punishable by church censures, I, A. B., [merchant] of C., in the parish of D., hereby charge E. F., of G., member in full communion in the Congregation of H., under the jurisdiction of the Session of H., with the offence of slander, in that the said E. F. stated concerning me what was grossly false and detrimental to my Christian character, to wit, that [here give the words used or the substance of them], on the following occasions, that is to say—

1. On the.....day of....., at....., in the public market place thereof, to J. K., and in the hearing of L. M. and N. O.

Witnesses, J. K., of.....,
L. M., of.....,
N. O., of.....

2. On the.....day of....., upon the road to....., to a person unknown, in the hearing of P. Q., and so loudly that the words could be heard by other bystanders.

Witness, P. Q., of.....

3. At the same time and place as is specified in No. 2., repeating said statement when the said P. Q. had in my defence declared it to be a falsehood.

Witnesses, P. Q., of....., and R. S., of.....

I further aver that I have complied with the law of the Word of God in Matthew xviii. 15-17, by telling the said E. F. his fault alone, and when he would not hear me by taking T. U., of....., with me, who entreated him to admit the offence; and these means of bringing him to acknowledge and make reparation for the said slander having failed, I tell it to the Church.

At....., this.....day of..... Signed A. B.

2.—CHARGE OF IMMORALITY AGAINST A MINISTER.

Whereas by the Word of God, and according to the formularies of the Presbyterian Church in Ireland which set forth what the said Church understands the Word of God to teach, [here state the offence charged, as drunkenness or profane swearing], especially in a minister of the Gospel, is a heinous offence and is punishable by the censures of the Church, I, A. B., [farmer], of....., in the..... of....., in the interests of the Church and of godliness, charge the Rev. C. D., of....., in the Presbytery of....., with the said offence of.....*, and specify the following facts to sustain the charge—

1. That on Monday, the.....day of....., or some other Monday of the same month, or of the month immediately preceding, the said Rev.

* Note.—When there have been aggravations of the offence such as by reason of its being committed on the Lord's day, or at a public religious service, or by its having been repeatedly indulged in, the aggravations should be here referred to.

C. D., within the house of E. F., of G. [or on the road to H.], was so much under the influence of alcoholic drink, or other stimulant, as to be [here state particulars]. Witnesses, E. F., of G....., J. K., servant of E. F., of G.....

2. That on Thursday, etc., etc.

Witness, L. M., of N.....

At....., the.....day of.....

Signed A. B.

3.—CHARGE OF HERESY AGAINST A MINISTER OR LICENTIATE.

Whereas it is the doctrine of the Word of God, and of the formularies of the Presbyterian Church in Ireland which set forth what the said Church understands the Word of God to teach, that..... [here state the doctrine impugned, as that Jesus Christ is God manifest in the flesh, or that his death is vicarious, or that there is a future state of rewards and punishments], and it is a heinous offence and punishable by the censures of the Church to hold and teach what is contrary to this doctrine, I, A. B., of C....., charge the Rev. E. F., of G....., in the Presbytery of H....., with teaching what is contrary to the said doctrine, and I specify the following facts to sustain the charge :—

1. That on Sabbath [or.....], theday of, or on one or other of the Sabbaths of that month, (in the Church of.....), the said Rev. E. F. gave utterance in his sermon [or lecture] to the following words, or words to the following effect [here give the statements].

Witnesses,

J. K., of L.....

M. N., of O.....

2. That in a publication issued by him, or by those acting under his authority and direction, and entitled, he makes the following statement, on page [here give the quotation], and makes the following statement on pages and

3. That on the day of, at, when conducting family worship in the house of P. Q., he then and there used the following words, or words to the following effect [here give the statements].

Witnesses,

P. Q., of R.....

S. T., of U.....

And the said A. B. respectfully asks the Presbytery of H. to deal with the said Rev. C. D. according to the laws of the Church.

At....., the.....day of.....

Signed A. B.

4.—ALTERNATIVE CHARGE IN A CASE OF HERESY.

Whereas it is not in conformity with the Word of God, and the formularies of the Presbyterian Church in Ireland which set forth what the said Church understands the Word of God to teach, that [here state the erroneous doctrine alleged to have been taught, as that there is no everlasting punishment in the future life, or that the Son of God is a created being]; and to hold and teach this false doctrine is a heinous offence and punishable by the censures of the Church, I, A. B., &c, charge the Rev. C. D., &c., with holding and promulgating the aforesaid error, &c.

At....., the.....day of.....

Signed A. B.

II.—CHARGES IN CASES OF FAMA CLAMOSA. (Cf. Paragraph 578.)

1. CHARGE OF IMMORALITY AGAINST A MINISTER OR LICENTIATE.

To Rev. A. B., minister of.....[or missionary, professor, or chaplain at.....] [or Mr. A. B., licentiate of.....], under the jurisdiction of the Presbytery of.....

Whereas by the Word of God, and according to the formularies of the Presbyterian Church in Ireland which set forth what the said Church understands the Word of God to teach, [here state the offence charged, as drunkenness or profane swearing], especially in a minister of the Gospel [or probationer for the ministry], is a heinous offence and is punishable by the censures of the Church; and whereas a *fama* exists [and is credited by respectable persons, and is giving occasion to the enemy to speak reproachfully], to the effect that you have committed the said offence, and the Presbytery of....., under whose jurisdiction you are, has resolved to investigate it: you are this.....day of..... hereby charged with the said offence, at the instance of C. D. [and E. F.], member [or members] appointed by the said Presbytery to discharge the duties and execute the rights of public accuser [or accusers]; and the following facts are relied upon to sustain the charge, etc., etc. [Here specify the facts as required in Paragraph 513.]

All which, or part thereof, on being found proven against you, the said Rev. A. B. [or Mr. A. B.], by the Presbytery of....., before which you are to be tried, or being admitted by your own confession, you, the said A. B. shall be subjected to such sentence as the gravity of the offence, the rules and discipline of the Church, and the usage observed in such cases, may require, to the end that God may be glorified, the Church edified, and you and all others in the same sacred office [or all other candidates for the ministry] may be deterred from committing such offences in all time coming.

And you, the said Rev. A. B. [or Mr. A. B.] are hereby cited to answer the aforesaid charge against you before the Presbytery of....., on the..... day of....., at....., when and where the Presbytery shall proceed to trial.

At....., this.....day of.....

G. H., Moderator of Presbytery of

2.—CHARGE OF HERESY AGAINST A MINISTER OR LICENTIATE.

To Rev. A. B., minister of.....[or missionary, &c.] [or Mr. A. B. &c.], under the jurisdiction of the Presbytery of.....

Whereas it is the doctrine of the Word of God, and of the formularies of the Presbyterian Church in Ireland which set forth what the said Church understands the Word of God to teach, [here state the doctrine impugned], and that to hold and teach what is contrary to this doctrine is a heinous offence, and is punishable by the censures of the Church; and whereas a *fama* exists [and is credited by respectable persons, and is giving occasion to the enemy to speak reproachfully] to the effect, that you, the said Rev. A. B. [or Mr. A. B.] have promulgated what is contrary to the said doctrine of the Word of God and the said formularies; and the Presbytery of....., under whose jurisdiction you are, has resolved to investigate it: you are, this.... day of....., hereby charged with the offence of teaching what is contrary to the said doctrine, at the instance of, &c. [See the preceding Form of Charge.]

NOTE.—The alternative form of charge of heresy may be adopted.

To Rev. A. B., &c. [or Mr. A. B., &c.]. Whereas it is contrary to the Word of God and the formularies of the Presbyterian Church which set

forth what the said Church understands the Word of God to teach, that [here state the erroneous doctrine alleged to have been taught], and to hold and teach such an error is a heinous offence, and is punishable by the censures of the Church; and whereas a *fama* exists, &c., to the effect that you, the said Rev. A. B. [or Mr. A. B.], have promulgated the aforesaid error, &c., &c.

XI.—*Form of Oath of Purgation.* (Cf. Paragraph 590.)

“I, A. B., now under judicial process before the Session of the Congregation of C. [or the Presbytery or Synod of, or Commission of] for the offence of, alleged to have been committed by me with C. D., and lying under that grievous accusation, being reputed as one guilty of that offence, for ending said process and giving satisfaction to all, do declare before God and this Session [or Presbytery, or Synod, or Commission] that I am innocent and free of the said offence of charged against me; and I hereby call the great God, the judge and avenger of all falsehood, to be witness and judge against me in this matter if I be guilty: and this I do by taking His blessed name in my mouth and swearing by Him who is the searcher of the heart, and that in sincerity, according to the truth of the matter and mine own conscience, as I shall answer to God in the last and great day, when I shall stand before Him to answer for all that I have done in the flesh, and as I would partake of His glory in heaven after this life is at an end.”

XII.—*Bye-Laws, Rules, and Regulations made by the Belfast Presbyterian College Trustees, pursuant to the provisions of the “Belfast Presbyterian College Act, 1882,” and approved of by the General Assembly of the Presbyterian Church in Ireland, on the 12th day of June, 1883.* (Cf. Paragraph 712.)

1. The General Assembly do hereby approve of, adopt, and confirm the following Bye-Laws, Rules, and Regulations, which have been prepared by the said Trustees, and submitted by them for the approval of the General Assembly; and direct that same be signed by the Moderator and countersigned by the Clerk, and a copy so signed be transmitted by the Clerk to the Trustees:—

Power to hold Buildings, Lands, &c., for College.

I. The Corporation called and known as THE BELFAST PRESBYTERIAN COLLEGE TRUSTEES (hereinafter referred to as “the College Trustees”) shall accept and take by grant, assignment, transfer, or otherwise, as they may deem best, and hold upon the trusts affecting the same respectively, “The Presbyterian College, Belfast” (hereinafter referred to as “the College”), and all buildings used for the purposes of the College, and all lands, hereditaments, and premises now vested in any person or persons for the purposes of the College, and all other property, real and personal, now vested in any person or persons as trustees for the College and the purposes connected therewith, and shall also accept such gifts by deed, will, or otherwise, for the benefit of the College and its purposes, as they may think fit, and hold the same on the trusts declared by the donors thereof.

Management and Disposition of Trust Property.

II. The College Trustees shall have the management and disposition of the Trust property, real and personal, from time to time vested in them, and the investment of any such personal property, and the charge of any such investments, but subject to the control from time to time of the General Assembly, and to the provisions hereinafter contained.

Meetings of Trustees. III. An Annual Meeting of the College Trustees shall be held on the first Monday in May in each year, and such Annual Meeting shall be held at the College, and all other meetings of the College Trustees shall be held at the Mission Buildings, May Street, Belfast, or at such other place and at such times as the College Trustees shall from time to time decide.

IV. In order to constitute a meeting of the College Trustees, there shall be present thereat at least three members of the College Trustees, and that number shall constitute a quorum.

V. Three clear days' notice of the time and place of holding a meeting of the College Trustees shall be signed by the Secretary, or by any two members of the College Trustees, and shall be delivered to every member for the time being of the College Trustees, or be left at his usual or last known place of abode or business in Ireland, or be forwarded, addressed to him, through the post office, so as in the usual course of post to reach such place of abode or business three clear days at least before the time fixed for such meeting.

Officers and Moneys. VI. The College Trustees shall appoint a Secretary, and such clerks, agents, or servants as they may think necessary, who shall respectively discharge such duties as the College Trustees may require or direct, and may from time to time dismiss any such Secretary, clerk, agent, or servant, and may pay to such Secretary, clerk, agent, or servant, such salaries or remuneration (if any) as they shall think fit; and such Secretary, or clerk, or agent may be a member of Faculty of the College, if the Trustees think fit: provided always that every such Secretary, or any such agent for the receipt of moneys, before entering on his office shall give security in such amount as the Trustees shall decide, that he will duly account for, and pay over to the Trustees or their Treasurer, all moneys received by him as such Secretary or agent, and will, in all other respects, faithfully and efficiently discharge the duties of his office.

VII. The College Trustees shall, from time to time, appoint a Banking Company to be their Bankers, and also a Treasurer, or a Banking Company to act as Treasurer for the Trust; and all moneys received by the Trustees or their Secretary or agent, or by the Trustees or any of them respectively, for or on account of the said Trust, shall, so soon as conveniently may be after receipt thereof, be paid to the said Banking Company to the credit of the said Trustees; and all payments shall, so far as reasonably convenient, be made by cheque on such Banking Company; and no cheque for the payment of any money out of the Trust funds shall be valid, unless the same be signed either by two members of the College Trustees, and countersigned by their Secretary for the time being, or by three trustees. The College Trustees may change such Bankers or Treasurer at any time, should they think fit.

Minutes, Securities, Report, &c. VIII. The College Trustees shall appoint a Chairman at each meeting and shall cause minutes of all acts and proceedings of the College Trustees at their meetings, and

proper accounts of all receipts and payments in respect of the said Trust, whether by themselves or by their Secretary or agents, and a record of all material transactions, matters, and things connected with the said Trust or the management thereof to be duly entered in books to be from time to time provided for the purpose, and the same shall be kept under the superintendence of the College Trustees.

IX. The College Trustees shall, so soon as reasonably practicable after obtaining the same, lodge all securities belonging to the said Trust in the strong room of the General Assembly, in the Mission Office, May Street, Belfast, in the fire-proof safe, and such provision for their safe-keeping shall be made as the Trustees shall from time to time consider right.

X. The College Trustees shall once in every year cause to be prepared a Report and Statement of Accounts, showing the income and expenditure for the preceding year, giving the detailed receipts and payments, and the net balance then remaining in hands and all other particulars which may be required to exhibit the true financial condition of the said Trust, and of every separate Trust fund belonging thereto and vested in the Trustees; and such Statement of Accounts shall be duly certified as correct under the hand of at least two members of the College Trustees, and shall be countersigned by the Secretary; and such Report and Statement of Accounts, certified and signed as aforesaid, shall be transmitted by the Secretary of the College Trustees to the Clerk for the time being of the General Assembly of the Presbyterian Church in Ireland, to be audited by the parties appointed for that purpose, pursuant to the provisions of Section 11 of said Act.

Committees. XI. The College Trustees may from time to time appoint a Committee or Committees, consisting of members of the College Trustees, for the purpose of discharging all or any of the duties of the Trust, and delegate to such Committee or Committees all or any of the powers vested in the College Trustees; and three members of every such Committee shall be necessary to constitute a quorum thereof respectively, and the meetings thereof shall be summoned with like notice to that required for meetings of the College Trustees, but the notice shall be signed by the Secretary of the College Trustees or two members of the Committee: provided always that every such Committee shall at all times be subject to the control of, and may be at any time dissolved by, the College Trustees; and every Committee shall cause minutes of its proceedings to be entered in a book to be kept for the purpose.

Payments. XII. The College Trustees shall, out of any funds in their hands applicable thereto, pay all costs and expenses of and incident to the keeping up and repairs of the College buildings, Professors' houses, College library, and other property, and the insurance and other costs and expenses of and incident to the management of said Trust estate. The Trustees shall also, out of the Trust funds in their hands applicable thereto, pay to each Professor in the College who commuted his professorial salary the sum of £250 per annum, so long as he remains a minister of the General Assembly, with the sanction of the said General Assembly; and, if the funds warrant, shall pay £250 per annum to each of the other Professors of the College while he remains a minister of the General Assembly with the sanction of the said General Assembly; and that all other sums available for the salaries of Professors shall be divided equally among such of the Professors of the College as shall be for the time being engaged in the active discharge of the duties of their office; and said salaries or other payments to the said Pro-

fessors shall be paid in four payments, on the 1st day of February, May, August, and November in each year, the first payment to be made on the first day of August next; the above salaries to be paid over and above, and independently of, the class fees received by the Professors themselves respectively from the students. The College Trustees shall also, out of the funds applicable thereto, pay to the Secretary for the time being of the Faculty of the College the sums to pay Bursaries founded in the College, to be handed over by him to the students who shall be declared entitled to the said Bursaries respectively by the Professors of the College.

XIII. In the event of the appointment of an assistant and successor to a Professor in the College who is permitted by the said General Assembly to retire from the discharge of the active duties of his office, such assistant and successor shall be entitled to receive the entire of the fees paid by his class, and such additional sum (if any) as the funds in the hands of the Trustees warrant as aforesaid, over and above any supplemental payment that the said General Assembly from any other source may provide.

Professors' Residences. XIV. Every Professor who has been in the occupation of a Professor's official residence, will be entitled to retain the same until he shall die, or resign, or be removed from his office by the said General Assembly.

Approved by Resolution of the General Assembly of the Presbyterian Church in Ireland, at their Annual Meeting in Belfast, on the 12th day of June, 1883.

H. B. WILSON, *Moderator of General Assembly of the Presbyterian Church in Ireland.*

JOHN H. ORR, *Clerk of the said General Assembly.*

Dated this 12th day of June, 1883.

Investment of Trust Funds, &c. 2. The Belfast Presbyterian College Trustees may, in addition to the securities mentioned in the 8th section of the "Belfast Presbyterian College Act, 1882," from time to time invest all or any portion of the personal property that shall come to or be in their hands, upon Government securities of the United States of America, or on the mortgages, debentures, or debenture stock, or in the shares of the Indian Railways, the interest upon which is guaranteed by the Government of India, or upon the bonds, debentures, or debenture stock of any public company or corporation, in the United Kingdom, authorized by or under Royal Charter or Act of Parliament, or upon the preference shares of any such company, upon whose ordinary shares or stock an annual dividend of at least four per cent. has been paid for the two years prior to such investment as aforesaid, and also (but to an amount not exceeding £25,000) upon first or second mortgage bonds of railways in the United States of America or in the Dominion of Canada, and also, pending such permanent investment as aforesaid, upon loan (but to an amount not exceeding £10,000), at call or short notice, to any such public company or corporation as aforesaid having authority and power to borrow money, and upon the receipt of the officer or agent of such company or corporation who may be empowered thereby to bind such company or corporation.

3. The Belfast Presbyterian College Trustees shall conduct their business at such places, and keep such books and accounts, and hold such meetings as are prescribed in the Bye-Laws, Rules, and Regulations, made by the said Trustees, and approved by this Assembly at its present annual meeting.

XIII.—Scheme for the Building and Endowment of a College for the Education of Young Men for the Christian Ministry, in connexion with the General Assembly of the Presbyterian Church in Ireland, as sanctioned by the Lord Chancellor.

(Cf. Paragraph 480, and Chap. XII. Sect. II.)

Site. I. That said intended College, as soon as conveniently may be, shall be built in a convenient site, to be chosen by said Richard Dill, John Brown, and James Gibson, or the majority of them, at or near the city of Londonderry, in the province of Ulster, in Ireland, and that the said College shall be known and designated by the name of "The Magee Presbyterian College."

Trustees. II. That said sum of £20,000, and all interest and dividends which, since the death of the said testatrix, have accrued due thereon, be vested in the said trustees during their joint lives, and, after the decease of any of them, in the survivors and survivor of them, and in the trustee and trustees from time to time for ever thereafter to be appointed in this behalf (as hereinafter mentioned), upon trust, for the building and endowment as hereinafter provided, of a college for education of young men in preparation for the Christian ministry, in connexion with the General Assembly of the Presbyterian Church in Ireland.

III. That during the joint lives and life of the survivor of them, the said Richard Dill, John Brown, and James Gibson, the number of the trustees of the said bequest shall not exceed three, and during their joint lives shall consist of the said Richard Dill, John Brown, and James Gibson, and after the said Richard Dill, John Brown, and James Gibson, or any of them, shall die or cease to be trustees or a trustee in the manner and events as provided for by the Sixth Article hereinafter contained, and during the lives and life of the survivor of said Richard Dill, John Brown, and James Gibson, or the continuance of them or any of them as trustees or a trustee under the provisions in the scheme, shall consist of such other person or persons respectively, or shall, after the decease of such of them as shall die before the other survivors or other survivor of them, or their or any of their ceasing to be trustees or a trustee under the provisions contained in this scheme, be nominated and appointed in the room and stead of such of them so dying, or ceasing to be trustees or trustee as aforesaid, by the said General Assembly, in the manner in such behalf hereinafter mentioned, that is to say, the successors of the said Richard Dill and John Brown, being respectively ministers of some congregation of said Church, and the successor of the said James Gibson being a ruling elder of some congregation of the said Church.

IV. That after the death of the survivor of them, the said Richard Dill, John Brown and James Gibson, the number of such trustees shall at all times thereafter consist of nine persons, of whom six shall be ministers of so many congregations, and three shall be ruling elders of so many other congregations of said Church; a trustee being such minister to be at all times succeeded in such his office of trustee by another such minister, and a trustee being such ruling elder to be at all times succeeded in such his office of trustee by another such ruling elder.

V. That the right to nominate and appoint to the office of such trustee shall, upon the death of any of them, the said Richard Dill, John Brown, and

James Gibson, and after the death of the last survivor of them, or upon the happening of any vacancy amongst the trustees, pursuant to the provisions of the Sixth Article, then, and from time to time thereafter, be vested and be exercised by the said General Assembly, at its annual meeting next after such death or vacancy, such nomination to take place immediately after such General Assembly shall have chosen its Moderator.

VI. Provided always, that no minister or elder so to be nominated and appointed to such office of trustee, or of exercising any of the rights incident thereto, who at any time after his nomination and appointment thereto shall be deposed from his office of minister or ruling elder, as the case may be, or shall resign the same respectively, or who shall cease to reside in Ireland, or who shall hold or be appointed to and accept any professorship in said College, or in any other collegiate establishment, or in any university, and in case any such trustee hereafter to be nominated shall be deposed from his office of minister or ruling elder of the said Church, as the case may be, or shall resign the same, or cease to reside in Ireland, or shall accept any such professorship, such his office of trustee shall therefrom *ipso facto* become vacant.

Curriculum. VII. That the curriculum of said College shall embrace Literary, Scientific, and Theological Education, consisting of the following branches, that is to say:—1st. Latin and Greek; 2nd. Logic, Belles Lettres, and Rhetoric; 3rd. Metaphysics and Ethics; 4th. Mathematics and Natural Philosophy; 5th. Oriental Literature and Hermeneutics; 6th. Church History and Pastoral Theology; 7th. Theology: of which the Chairs of Latin and Greek, of Logic, Belles Lettres, and Rhetoric, of Metaphysics and Ethics, of Mathematics and Natural Philosophy, shall constitute the Literary and Scientific Department; and the Chairs of Oriental Literature and Hermeneutics, of Church History and of Pastoral Theology, and Theology, shall constitute the Theological Department; and that the Literary and Scientific Education in the said College shall be open to all persons.

Professors. VIII. That the appointment of professors in the said College shall be vested in, and be exercised from time to time thereafter by, the said General Assembly, subject to such regulations as the said Assembly shall from time to time make relative to the nomination and election of such professors, and to give due publicity to any such intended election, provided, however, that with regard to the professors first to be appointed, the said Richard Dill, James Gibson, and John Brown, or the trustees for the time being of the said College, or the majority of them respectively, shall, in default of the said General Assembly nominating and appointing professors to the said chairs, within the period of twelve months after the date of the final decree in this cause, and after the said trustees for the time being shall have caused a notice in writing, requiring the said General Assembly to appoint any of such professors, to be served upon the Clerk of said Assembly, nominate and appoint of their own sole authority a professor or professors to fill such chair or chairs, to which the said General Assembly shall not have made such appointments respectively, within the said period of twelve months after the said final decree, or the date of the service of the notice as aforesaid.

IX. That no person shall be eligible to any of the professorships of the said College, who shall not, previous to the day of election and appointment thereto, have signed such profession of religious belief as the said General Assembly shall from time to time determine in that behalf.

X. That every professor so elected or appointed as aforesaid shall hold his office during life, unless convicted by the said General Assembly,

after due investigation, of immorality, incompetence, neglect of duty, or other legal incapacity, or of professing or holding any doctrine, the holding of which the General Assembly shall from time to time deem to be a disqualification for holding any such professorship.

Faculty. XI. That the internal government of the said College shall, subject to the provisions of the Twelfth Article, be intrusted to the several professors thereof, for the time being, who shall for that purpose be constituted a board, to be called the Faculty of the said College, and shall have power from time to time to frame or vary, alter or amend, bye-laws, rules and regulations for the management of the said College, and subject to the superintendence and revision provided by the Twelfth Article, shall have charge of all matters relating to the internal discipline to be maintained therein, and the oversight of the morals and conduct of the students attending the same, each professor, according to the date of his appointment, in rotation, to be President and Vice-President of said Faculty for one year, the President during his year of office, and in case of his absence the Vice-President for the same year, to take the chair at all meetings of the said Faculty, and, in case of an equality of votes in respect of any matter submitted to said Faculty, the Chairman to have a casting vote in addition to his own vote as an ordinary member of said Faculty.

College Committee and Board of Visitors. XII. That the General Assembly of the Presbyterian Church in Ireland shall from time to time have power to prescribe the particular period during which the students of the said College, being candidates for the office of the Christian ministry, shall attend upon the several classes, or any particular classes, for the time being, of said College, and also the course of study therein which such students shall be required to pursue, and shall also have a right to appoint any number of the members of their body not being professors in said College, or in any other collegiate institution or university in the United Kingdom, as a committee from time to time to be present at all examinations of such students for the time being, attending any of the classes in the said College, in order to report thereon to said Assembly, which committee shall have full power to inquire into the efficiency of the system of education in the said College, and discipline maintained therein, and into the bye-laws, rules, and regulations from time to time adopted or used for the management thereof, and to suggest to the Faculty of said College, either for the introduction of new bye-laws, rules, and regulations, or for the alteration or amendment of existing bye-laws, rules, and regulations, or otherwise in relation thereto, any matter which the said committee may think expedient, which suggestions, subject to the approbation or variation of or by the said General Assembly, the said Faculty, and the several members of such Faculty, shall be bound, under penalty of neglect of duty, to the utmost of their ability to carry out, and which committee, together with the trustees for the time being, shall form and constitute the Board of Visitors to the said College hereinafter mentioned.

Funds. XIII. That a portion of the said Trust Fund, not exceeding £5,000 sterling, shall be set apart for the purchase of lands held for an estate in fee-simple, or for lives renewable for ever, or other good and sufficient estate, situated in the locality hereinbefore in such behalf mentioned, to be fixed on by the said Richard Dill, John Brown, and James Gibson, or the majority of them, in exercise of the discretionary power, in such behalf vested in them by the said testatrix, and for the erection thereon of suitable buildings or

lecture-rooms for the accommodation of the classes to be taught by said professors, the purchase of suitable furniture and the preservation of such buildings and furniture in good and sufficient order and repair, and insurance of the same respectively against fire, such sum to be so set apart to be called "The Building Fund," and to be appropriated to no other purposes whatever than those respectively, in such behalf hereinbefore particularly expressed—provided always, that the portion of the £5,000 to be laid out and expended in the purchase of such lands or premises shall not exceed the sum of £500; and if any grant or grants, devise or devises of lands, donation or donations, bequest or bequests of moneys shall be at any time hereafter made to, or come into the hands of, the trustees of the said College for the time being, expressly upon the same trusts as hereinbefore expressed of and concerning the said sum of £5,000 before the same shall have been so expended, it shall be lawful for such trustees, or the majority of them, if they shall see fit, to transfer so much of the said sum of £5,000, or so much thereof as shall not be then expended, as they may consider equivalent to the amount in value of said lands or moneys so granted, given, devised, or bequeathed, as aforesaid, to the fund hereinafter designated "The Endowment Fund," to be applied in the same manner as hereinafter mentioned in respect of such Endowment Fund.

XIV. That the residue of the said Trust Funds, after deducting thereout said sum of £5,000, as hereinbefore mentioned, shall be set apart for the payment, out of the interest, dividends, and annual produce of the same, when invested as hereinafter directed, of the salaries of the several professors for the time being of the said College, and the other expenses necessary for the effectual maintenance of the said College, subject to the regulations and directions in respect thereto of the said General Assembly, such residue to be called "The Endowment Fund."

XV. That the trustees of the said College for the time being shall be authorized, and are hereby empowered, whenever and so soon as the "Endowment Fund," hereinafter mentioned, shall have received such additions, or been so increased, as to be more than sufficient for the payment out of the annual interest, dividends or the annual produce thereof, of adequate salaries to the several professors in the chairs hereinbefore mentioned, and defraying the other necessary expenses of the said College, to allocate and set apart from time to time, as they may think fit, but with the approval of the said General Assembly, a part of said fund, or of the interest, dividends, or annual produce thereof, for the purpose of establishing bursaries for deserving students attending said College; such last-mentioned fund to be called "The Bursary Fund," and be applied to no other purpose whatever than that herein expressed concerning the same—that is to say, for the payment of the interest, dividends, and annual produce of the same, when invested as hereinafter mentioned, to and among such deserving students of the said College, at such time or times, in such proportions, and in such manner as the Faculty of the said College for the time being, and with the approval of the said General Assembly, shall from time to time direct and appoint.

XVI. That the trustees of the said College for the time being shall also be authorized, and are hereby empowered, whenever and so soon as the "Endowment Fund" hereinbefore mentioned shall have received such additions, or be so increased, as to be more than sufficient for the payment, out of the annual interest, dividends, or produce thereof, of adequate salaries to the several professors in the chairs hereinbefore mentioned, and defraying

the necessary expenses of the said College, to allocate and set apart from time to time, as they may see fit, but with the approval of said General Assembly, a part of said fund, for the purpose of establishing a library for the use of the students attending said College, such last-mentioned fund to be called "The Library Fund," and to be applied to no other purpose whatever than that herein expressed concerning the same—that is to say, for the purchase of such books as may be approved of and ordered by the Faculty of said College for the time being, and for the payment of librarian, and other incidental and necessary expenses connected with said library.

Report of Faculty. XVII. That the Faculty of said College shall, at each annual meeting of the said Assembly, present to said Assembly a report of the state of the said College, of the number of students who have attended the respective classes thereof during the year then past, the number of lectures delivered and examinations held by each professor during such year, an account of all the changes, if any, during same period introduced by said Faculty in the internal management or discipline of the said College, and generally of all matters with which such Faculty deem it expedient to make the Assembly acquainted, or with which said Assembly may from time to time desire to be acquainted; and that said Faculty shall, along with such report, lay before the College Committee of said Assembly for the time being the minute book of the said Faculty, for the time being, of all the proceedings of such Faculty during the past year, and also the roll books of said College, containing the names of all the students who have attended the several classes of the said College, or any such classes during said year, and the state of the library, and such other particulars respecting such students as the said Assembly shall from time to time order and direct; and also, that the President, or, in his absence, the Vice-President, of said Faculty for the time being shall, at every annual meeting of the said Assembly, and as often as he shall be required by the Moderator or Clerk of the said Assembly for the time being, at any special meeting thereof, give to said Assembly every information relative to any matters touching the concerns of the said College, or in any manner connected with the same, as the said Assembly may think fit to demand.

Board of Visitors. XVIII. The trustees for the time being of the said College together with the committee appointed by the General Assembly as aforesaid, shall, for the time being, constitute the Board of Visitors of the said College, which board assembled on the requisition of the Moderator of the said Assembly for the time being, or of the President of the said Faculty, or any three members thereof, shall be and is hereby invested with full power and authority to examine into and rectify all abuses which shall be shown to exist in the management or internal discipline of said College, and to settle all matters of difference arising between the said Faculty, or members of said Faculty, or any student or students of the said College, or between any of the professors or any students thereof; and that the adjudication of the said Visitors present upon any such inquiry shall be final, as the supreme court of appeal in all such cases, subject only to the ultimate decision of the said General Assembly as a court of review.

Accounts and Report by Trustees. XIX. That the trustees of the said College for the time being shall, on the 1st day of May in every year, make a return of all trust funds up to and upon that date vested in them, upon the trusts and for the purposes aforesaid, and also of all the funds vested in them, as such trustees, upon any special trusts not herein-

before mentioned, and shall specify the nature and amounts thereof, under the several and distinct heads of "Building Fund," "Endowment Fund," "Bursary Fund," "Library Fund," and "Special Trust Fund," and shall also furnish in detail, under each of the said heads, accounts of the receipts and expenditure under each during the past year, ending the 1st day of May, and produce vouchers for the amount of such expenditure of two laymen, members of said Presbyterian Church, but holding no office in connexion with the Magee College, by said General Assembly appointed to audit the said accounts, which said auditors, having duly examined into the same, shall, on or before the 21st day of June [now May] in each year, submit the accounts so furnished, with their report thereon, under their hands respectively, to the Clerk of the said Assembly, to be by him laid before said General Assembly at its then next annual meeting.

Bequests and Donations. XX. That any person making any grant or devise of lands, donation or bequest of money, to the said trustees for the time being, shall be at liberty to allocate the same or any part thereof, or the rents, issues, or annual dividends, interest or produce thereof, or any part of the same, to any of the particular purposes to which the said several funds, called "The Building Fund," "The Endowment Fund," "The Bursary Fund," and "The Library Fund" are hereinbefore respectively appropriated, or to any specific purpose, and subject to such conditions, directions, and regulations as the said donor may annex thereto, provided the same be not inconsistent with the objects and constitution of the said College; and in case any such grant, devise, donation, or bequest shall be adequate to the endowment of any professorship, or the establishment of any bursary or other exhibition in said College, such bursary or exhibition being of the yearly value of not less than £5 sterling, the same shall be designated in the records of the said College, and in all entries therein relative thereto, by the name of the donor or person making such grant, devise, donation, or bequest, or by such particular name or application as he or she, or his or her heirs, executors, or administrators, may in such behalf expressly direct.

XXI. That every donor of £50 sterling, either in one sum or instalments, paid to the trustees of said College for the time being, for any of the purposes hereinbefore mentioned, shall be entitled to the free education of one student through the literary and scientific course; every such donor in like manner of £100 shall be entitled to the free education of one student throughout the entire curriculum; and any additional donation of £50 or £100 shall convey a similar privilege as hereinbefore mentioned in respect of any original donation of the same amount.

XXII. Every donor of £200, in one sum or by instalments, shall be entitled to the free education of one student in perpetuity, provided such last mentioned donor shall not have exercised in respect of such donation any of the rights hereinbefore annexed to donations of £50 or £100 respectively, and every £200 additional donation, either in one sum or by instalments, shall convey a similar privilege, subject to the like condition. Any corporation, company, congregation, or other community or association of persons, who shall contribute, in like manner, any of the above sums, or land or annual grant equivalent in value thereto, shall, through their properly authorized representatives, be entitled to the same privileges as single donors of similar amount, it being, however, always provided that no such corporation, company, congregation, or other community or association

of persons, shall possess the right of having more than ten free students in course of education at the same time.

Dated this 27th day of March, 1852.

For MASTER BROOKE,

A. LYLE.

XIV.—Bye-Laws of the Trustees of the Presbyterian Church in Ireland.

(Cf. Chapter XIV.)

Framed by the "Trustees of the Presbyterian Church in Ireland," pursuant to the provisions of "The Irish Presbyterian Church Act, 1871," and approved of by the General Assembly, at the Meeting held in Belfast, on Thursday, the 13th July, 1871.

I. The Trustees, when incorporated by Charter, shall be called, "THE IRISH PRESBYTERIAN CHURCH CORPORATION."

II. The Trustees, until incorporated, and afterwards when incorporated, shall administer the Trust in accordance with the Bye-laws now framed and enacted.

Meetings of Trustees. III. The Trustees shall hold at least one General Meeting on the second Thursday in the month of May, in each year, for the transaction of the business of the Trust, said meeting to be called by circular from the Secretary.

IV. The Secretary of the Trustees, on receiving a requisition signed by five or more trustees, shall convene a Special Meeting of the Trustees by notice, addressed through the post to each trustee at his usual, or last known, place of abode, and specifying the place and time of meeting, such time being not less than seven clear days from the posting of such notice, and also stating the business to be transacted at such meeting, or the object thereof.

V. In order to constitute a Meeting of the Trustees, whether General or Special, there shall be present thereat at least nine trustees, exclusive of such as may be members of the Executive Committee hereafter mentioned; but, if such number be present, the resolutions passed and matters and things transacted and done by those so present, or by a majority of them, shall be as valid and effectual as if the same were passed, transacted, and done respectively by all the trustees for the time being; and in case a quorum be not present at such General or Special Meeting within one hour after the time for which such meeting has been convened, it shall be competent for those present to adjourn to any further day within one fortnight of the date of such meeting, notice to be given to all absent members.

VI. No meeting of the Trustees shall be held earlier in any week than Tuesday, or at an earlier hour of any day than twelve o'clock, noon.

VII. The Trustees at each meeting, before proceeding to business, shall elect a chairman who, in a division of the Trustees, shall have only a casting vote.

VIII. The Chairman of the Executive Committee, or of any other committee which may be appointed, shall have, in divisions, only a casting vote.

IX. The Trustees shall cause accurate entries to be made in proper books, provided by them for the purpose, of the several resolutions passed, and matters and things transacted and done, and generally of all the proceedings at every meeting of the Trustees.

X. The Trustees shall at their meeting on the second Thursday of May in each year, examine and consider the report and statement of accounts for the preceding year, prepared and transmitted to them by the Executive Committee, and adopt and approve, or alter and modify the same, or otherwise deal therewith as they shall think fit; and in case they shall adopt or approve of the same, either with or without alterations or modifications, they shall forthwith cause the same to be signed by three of the Trustees, not being members of the Executive Committee, and to be lodged with the Clerk of the General Assembly, to be laid before the General Assembly at its next ordinary meeting, or any meeting thereof specially convened, and to be retained and preserved among the records of the said General Assembly.

Executive Committee. XI. There shall be an Executive Committee of nine of the Trustees, three of whom shall retire at the end of every third year, but shall be eligible for re-election. The first Executive Committee shall be the following persons, viz. :—Sir Edward Coey, J. P. Corry, Rev. Dr. Richard Smyth, Archibald D. Lemon, Wm. Young, Rev. Charles Lucas Morell, William F. Bigger, John Adams, and Rev. John Macnaughtan. Upon the second Thursday of May, 1873, the Rev. John Macnaughtan, John Adams, and Wm. F. Bigger shall go out of office; and on the second Thursday of May, 1876, the Rev. Charles Lucas Morell, William Young, and Archibald D. Lemon shall go out of office; and on the second Thursday of May, 1879, the Rev. Dr. Richard Smyth, James P. Corry, and Sir Edward Coey shall go out of office, as such Executive Committee-men; and, in each instance, on the same days respectively, the place of the retiring committee-men shall be supplied by the appointment by the Trustees of an equal number out of their body to be such committee-men; and, at the end of every third year from the 2nd Thursday of May, 1879, one-third of the committee-men, being those who shall have been longest in office, shall go out of office, and their places shall be supplied in like manner and time, provided always that if any member of the Executive Committee shall die, or cease to be a trustee, or resign his office as committee-man, or be removed therefrom by a resolution passed at a meeting of the Trustees, the remaining members of the Committee shall elect some other trustee to be a committee-man in his place, and the trustee so elected to fill up any such occasional vacancy shall continue in office as a committee-man so long only as the person in whose place he shall have been elected would have been entitled to continue if he had remained in office; provided also, that it shall be lawful for the Trustees, at any meeting specially convened for the purpose, to pass a resolution for the removal from his office of any member of the Executive Committee, and, immediately on the passing of such resolution and the delivery of a copy thereof to the Agent or Secretary of the Committee, the person so named therein shall cease to be a member of such Committee.

Meetings and Powers of Committee. XII. There shall be a meeting of the Executive Committee once in every quarter of a year, viz.—on the third Friday of March, the third Friday of June, the third Friday of September, and the third Friday of December, at whatever hour

or hours the said Committee may judge to be expedient; and also at such other times as they may consider necessary or proper, provided always, that in order to constitute a meeting of the said Executive Committee, there shall be present thereat at least five of the members thereof; but, if that number be present, then the matters and things transacted and done by those present, or by a majority of them, shall be as valid and effectual as if the same were transacted and done by all the members of the said Executive Committee, and shall be deemed to have been transacted and done by such Committee accordingly. [Altered, as here given, June 9th, 1875.]

XIII. The Executive Committee shall have the entire management and superintendence of the affairs of the Trust, and shall be entitled to execute all the trusts and powers vested in the Trustees by the Act, except as to such matters and things as are directed to be transacted and done by a meeting of the Trustees; nevertheless, the execution of all such trusts and powers shall be subject to the control and regulation of the General Meeting of the Trustees, or any meeting of the Trustees specially convened for the purpose, but not so as to render invalid any act done by the Executive Committee prior to any resolution passed by the Trustees at such meeting.

XIV. The Executive Committee may appoint an Agent or Secretary, and such clerks and other assistants as they may think necessary, and may from time to time dismiss any such Agent or Secretary, clerk or other assistant, and may pay to such Agent or Secretary, clerks and other assistants (if any) such salaries or remuneration as they shall think fit; provided always, that every such Agent or Secretary shall be required, before entering on his office, to give adequate security that he will duly account for and pay over to the Committee all moneys received by him as such Agent or Secretary, and will, in all other respects, faithfully and efficiently discharge the duties of his office.

XV. The Executive Committee shall, from time to time, appoint some Banking Company or Banking Companies to act as Treasurer or Treasurers of the said Trust Fund, and all moneys received by the Committee, or their Agent or Secretary, or by the Trustees, or any of them respectively, for or on account of the said Trust Fund, shall, when received, be paid into or deposited in such Bank or Banks, and the Northern Banking Company shall be the first Treasurer of the said Trust Fund.

XVI. No cheque for the payment of any money out of the Trust Funds shall be valid unless the same be signed by at least three members of the Executive Committee, and countersigned by their Agent or Secretary for the time being.

XVII. The Executive Committee shall cause notes and minutes of all appointments made by, and of the orders and proceedings of all meetings of the Committee, and of all receipts and payments in respect of the Trust Fund, whether by themselves or by their Agent or Secretary, and generally of all material transactions, matters, and things connected with the said Trust, or the management thereof, to be duly entered in books, to be from time to time provided for the purpose, and which shall be kept under the superintendence of the Committee, and open to the inspection of any trustee.

Report and Statement of Accounts. XVIII. The Executive Committee shall, once in every year, cause to be prepared a Report and Statement of Accounts, made up to the 31st day of March inclusive, showing the income and expenditure for the preceding year, giving the detailed receipts and payments, and the net balance then remaining in hands, and all other particulars which may be required to exhibit the true financial condition of the said

Trust, such Statement of Accounts to be duly audited, and certified as correct by the Auditors appointed in that behalf, as hereinafter provided, and to be signed by at least three members of the Executive Committee : and shall cause such Report and Statement of Accounts, so audited, certified, and signed, to be printed, and a copy transmitted by the post to each trustee, and to the Secretary for the time being of the Trustees, on or before the first Thursday in May.

Valuation of Actuary. XIX. The Executive Committee shall, at the close of the year which ends on the 31st day of March, 1873, and at the end of every third year thereafter, or oftener if necessary, appoint a competent Actuary to value and report upon the assets and liabilities of the Trust, and the report of the Actuary so appointed shall be laid before the Trustees and before the General Assembly respectively, at the next General Meeting of each of them respectively.

Auditors. XX. The Assembly's Auditors of Accounts for the time being, or any auditors specially appointed by the Assembly for the purpose, shall examine and audit the accounts of the Executive Committee, and certify the correctness of the same to the Trustees.

Investment, &c., of Funds. XXI. The Executive Committee may, from time to time, invest the Commutation Fund, and all other moneys that shall come to their hands upon the securities mentioned in the Act (Section 12), and on Government Securities of the United States of North America, and on the debentures and debenture stock, or in the shares of the Indian Railways, the interest upon which is guaranteed by the Government of India, and upon the bonds, debentures, and debenture stock of any public company or corporation in the United Kingdom, authorised by or under Royal Charter, or Act of Parliament, or upon the preference shares of such company, provided always that the ordinary shares or stock amount to at least one third part of the total capital of said company, as represented by loans, debentures, preference and ordinary stock, and also that upon such ordinary shares or stock an annual dividend of at least four per cent. has been paid for the two previous years, provided always that an investment in preference shares as aforesaid shall be withdrawn when the dividend in any one year amounts to less than three per cent.

The Executive Committee may also at their discretion, from time to time invest the Commutation Fund, and all other moneys that shall come into their hands, to an amount not exceeding fifty thousand pounds, on first mortgage bonds of railroads in the United States of North America, when, in the judgment of the Executive Committee, the ordinary stock of said roads has paid on the average of the past five years a dividend of not less than five per cent., the amount invested in any one road not to exceed ten thousand pounds, and no investment to be made in any road when the paid up capital shall not exceed the amount of the mortgages under which the bonds are issued.

The Executive Committee may also, pending investment, loan upon the deposit with them of good and sufficient marketable securities any sum, not exceeding in all fifty thousand pounds, and under same circumstances they may also place at call, or short notice, with any public company or corporation, sums not exceeding in all twenty thousand pounds. [Altered as here given, June 4th, 1879.]

XXII. The Trustees and Executive Committee shall conduct their business at the offices of the Trustees, Lombard Street, Belfast, or at such other place as the Trustees shall appoint.

XXIII. The receipt in writing of any three of the Trustees for the time being, being also members of the Executive Committee, for any moneys paid, and for any stocks, funds, shares, or securities transferred by virtue of the said Act, or in execution of any of the trusts or powers thereof, shall effectually discharge the person or persons paying or transferring the same therefrom, and from being bound to see to the application, or being answerable for the loss or misapplication thereof.

XXIV. The Trustees shall pay and apply the surplus, referred to in the sixth clause of the Act, in such manner as shall be arranged by the Sustainment Fund Committee, at a meeting to be held on a day in April of each year, on their receiving a report from the Executive Committee as to the amount of such surplus.

Signed and sealed by the undersigned, being five of the trustees appointed by "The Irish Presbyterian Church Act, 1871," pursuant to the provisions of the thirtieth section of said Act.

ROBERT BLACK.	(Seal.)
DAVID WILSON.	(Seal.)
NATHANIEL M. BROWN.	(Seal.)
THOMAS SINCLAIR.	(Seal.)
WILLIAM SHAW.	(Seal.)

The foregoing Bye-laws having been read at this special meeting of the General Assembly of the Presbyterian Church in Ireland, held on the 13th day of July, one thousand eight hundred and seventy-one, it was moved seconded, and passed unanimously—That they be approved of by the General Assembly, and entered on the minutes, and signed by the Moderator of the Assembly, and one of the Clerks of Assembly, pursuant to the thirtieth and thirty-first sections of "The Irish Presbyterian Church Act, 1871," and they are hereby approved of, entered, and signed accordingly.

LOWRY E. BERKELEY, Moderator of the General Assembly of the Presbyterian Church in Ireland.

JOHN H. ORR, Second Clerk of the General Assembly of the Presbyterian Church in Ireland.

XV.—Rules for Preservation of Documents in Muniment Room of General Assembly, and for Access to such Documents.

(Cf. Paragraph 241.)

1. The Assembly strongly recommends its congregations to have their title-deeds and other securities deposited in the muniment room, and to keep copies of documents so deposited.

2. Title-deeds and other securities of congregations shall be received into the strong room by the Committee of the Board of Missions having charge of the Assembly's Offices, on the following terms, viz. :—A fee of 10s shall

be paid by a congregation whose stipend is £100 or more, and 5s when the stipend is below £100.

3. The Committee is authorized to allow other parties than the congregations of the Church to have documents for safe-keeping in the strong room, on their complying with such conditions as the Committee may impose, and on their paying such yearly rent as the Committee may determine, no responsibility being incurred either by the Committee or by the Assembly.

4. Presbyteries and Synods shall deposit in the muniment room all volumes of their proceedings completed ten years previously, and all other official documents equally old.

5. Presbyteries shall send special reports to their respective Synods, and Synods to the Assembly, when they deposit volumes of minutes and other official documents in the muniment room, particularizing in such reports the number of volumes of records deposited and the years covered by the records, and entering copies of such reports in the minutes of their proceedings for the year. Such reports of Presbyteries shall be transmitted by Synods to the Assembly.

6. Receipts shall be given by the custodians of the muniment room for the volumes and packets of documents intrusted to their care; and access to inspect the volumes and documents of a Church court, or to make extracts, shall be afforded to the court and to the superior judicatories at all reasonable times, on the production to the custodians of a properly certified minute authorizing such access.

7. For legal or historical purposes, volumes and documents may be temporarily withdrawn from the muniment room, by permission of the Presbytery or Synod to whom they belong, on the production to the custodians of a properly certified minute authorizing their withdrawal, and on deposit of an adequate sum with the Presbytery or Synod as security for their safe return; but in all such cases the Presbytery or Synod shall report the fact to the superior judicatory, and shall also report at the proper time that the volumes or documents have been returned to the strong room.

8. When persons other than the officials of the Church courts are allowed by those courts access to their records and documents, for the purpose of making extracts, such remuneration shall be allowed to the custodians of the strong room as the Committee in charge of the Assembly's Offices shall judge to be equitable.

XVI.—*Form of Bequest to the Presbyterian Church.*

I do hereby give and bequeath to the Treasurer for the time being of the Mission and other funds of the General Assembly of the Presbyterian Church in Ireland the sum of pounds sterling, whose receipt for the same shall be a sufficient discharge, upon trust to be applied toward the [here state the Mission, Sastentation, or other fund to be benefited] of the General Assembly; and I direct that the said legacy be paid out of my personal estate, not consisting in chattels real, and free from any deduction on account of any legacy duty, or other tax whatever, now or hereafter to be chargeable thereon; and that the amount of any such duty or tax shall be paid by my executors out of such personal estate aforesaid.

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[NOTE.—The numbers immediately following the words refer to paragraphs and divisions under paragraphs : Ap. is abbreviation for *Appendix*, and Cf., for *confer* (compare).]

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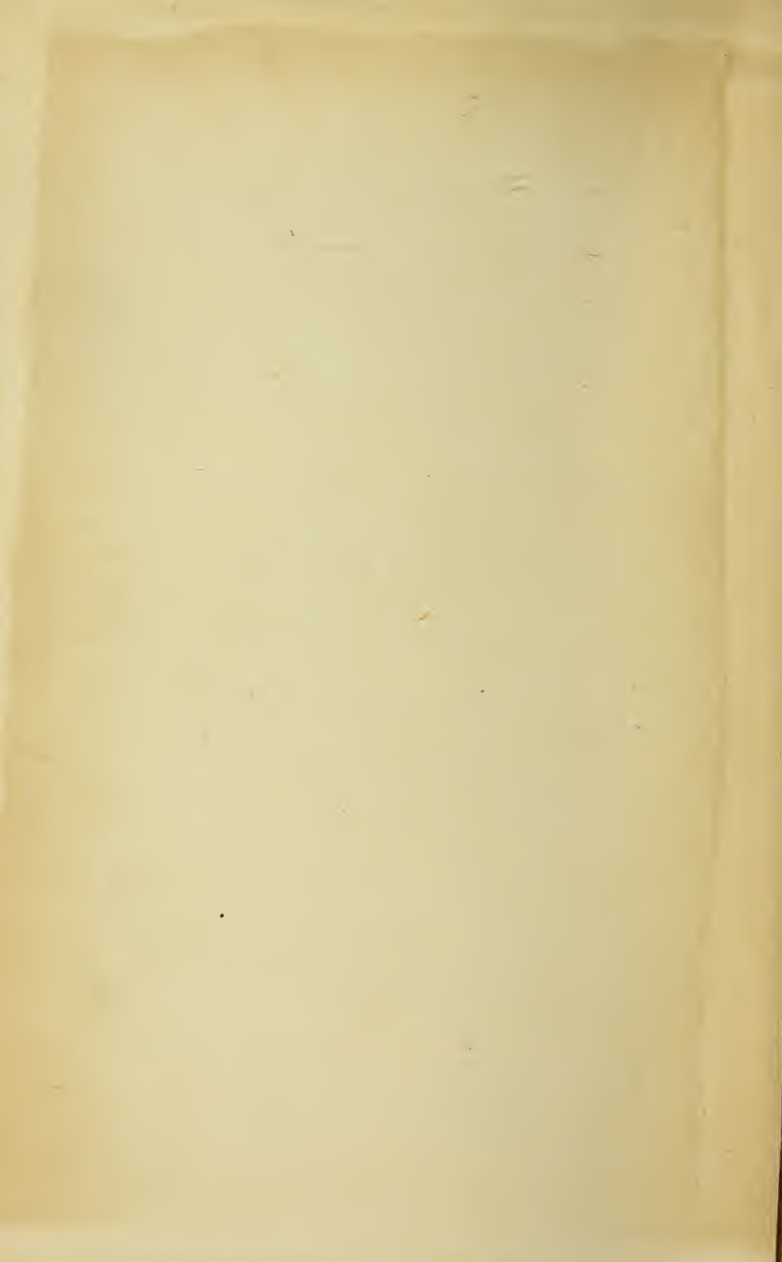
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